THE AHL UL-BAYT; ETHICAL ROLE-MODELS

أخلاق أهل البيت عليهم السلام



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The Ahl–Bayt ; Ethical Role–Models

INTRODUCTION

In the Name of Allah, the Compassionate, the Merciful

Peace and blessings be upon Mohammed and his pure immaculate family

Ethics is the discipline concerned with what is morally good and bad, right and wrong. It occupies a remarkable position among the other disciplines because of its significant subject and high principle. The noble traits are the only means that achieves the high senses of humanity and perfection. The bad manners, on the other .hand, deform man and line him up with beasts

Not only do moralities have influence on individuals, but also they creep into nations to reflect their modes of life and levels of development or retraction. Many historical events have proved that moral corruption has been the destructive axe that ruined .civilizations

As a proof of the significance of morality is that Prophet Mohammed (s)[١] considered :morality as the aim of his Divine mission: He (a) said

�.I was appointed for prophethood so that I may accomplish moral perfection�

This is the very purpose at which ethics aims through its regulations and standards that discipline the individuals� consciences, rectify their moralities, and guide to the .reputable conduct and ideal behavior

The courses of ethical researches vary among the past and present scholars. Some go beyond the limits to make the matter dull and inapplicable. Others subjugate it to their personal traditions, surroundings, and habits to divest it of the traits of perfection. This in fact makes such courses different and unfit to be the immortal .ethical constitution for humankind

Thorough comparative studies, it is clearly noticeable that the best course

in this regard is the Islamic that is taken from the holy Quran and the moralities of the The Ahl ul-Bayt[٢] (a)[٣]. This course is characterized by moderation, genuineness of principal, and suitableness to the different ages and ideas. Because of its distinctive features, it is the one and only course that takes people, on both levels of individuals and communities, towards ethical perfection and high moral standards in such an exciting style prepossessing minds and hearts and achieving perfection in shorter time and easier way. Furthermore, it represents the excellence of the divine revelation as well as the wisdom of The The Ahl ul-Bayt (a) who progressed in the light of that revelation and understood its concepts to present it in the form of expressive wisdom, high trait, and nonesuch moral lessons whose illumination and purity focus .on souls to clean and light them through virtuous concepts

On that account, I loved and inclined to that course and was encouraged to plan this .message with all of its researches on its guidance

If some people will be guided and others will not, this will definitely not cause any defect to the instructions of the Islamic course. This will be ascribed to the variation of .people�s natures and readiness to accept the concepts of guidance

It is quite unfortunate to see Muslims, after having been the leaders of nations and pioneers to virtues, lose their positions because of their deviation from the moralities of Islam. Thus, they have been plunging in humble manners of moral corruption. They are

required, if they intend to regain their dignity and good reputation, to restudy their huge moral heritage. If they do so, they will reacquire people�s trust and admiration and will be �the best of the nations raised up for (the benefit of) men�.

Such a precious hope cannot be attained without the cooperation of the sincere personalities in the fields of enlightening and enjoining Muslims to adhere to the Islamic moralities as well as publicizing its constructive concepts to present them in an attractive way so as to incite people to study and follow. This hope insisted on me to write down this book and plan it on the focus of the following features:

- This work does not comprise the entire scope of ethics. It only includes its most important topics that effect people�s lives most. I did my best to avoid scientific terms and mysterious expressions, and presented the matter in a strong clear-cut style.

- I chose hadiths[۴] and narratives that are recorded in the most reliable reference books.

I paid, as much as possible, attention to the advantages of the noble traits and disadvantages of the bad manners in addition to the reference to their spiritual and material effects on both the individuals and communities.

It is worth mentioning that moderation is the ethical criterion in evaluating the moral virtues. This moderation should be away from excess and negligence. The acceptable morality is that which lies in the middle between exaggeration and negligence. If such an accepted morality leaves the center to the extreme of exaggeration

or that of negligence, it will turn into a bad morality. Chastity, for instance, is a virtue lying between the two vices of evil and solidity. Any exaggeration in chastity will lead to indolence, and any negligence will lead to greed. Courage, as another example, is a virtue lying between the two vices of rashness and cowardice. In consequence, the persistence on virtues has become one of the noble aims acting as matters of .competition for the self-determined and ambitious people

I hope God would accept and reward me for this humble effort, out of His outspread kind and great generosity. I also hope He would lead me, as well as my faithful .brethren, to success. God is surely the worthiest of guiding and success

Mahdi Sayyid Ali as-Sadr

SECTION ONE : GENERAL ETHICS

MORAL CONDUCT

part ١

Moral conduct is a mood arousing good behavior with others by showing happy mien, nice wording, and kind manners. As he was asked about the limit of moral conduct, :Imam as-Sadiq (a) answered

�.It is to be modest, speak honorably, and meet your brother cheerfully�

One of the expectations that every judicious individual exerts efforts for achieving is to have an attractive personality. It is surely a noble aim that cannot be attained by everyone except the virtuous and those who are characterized by knowledgeability, .liberality, courage, and the like good traits

All virtues, however, cannot be true matters of admiration unless they are connected to moral conduct. On that account, moral conduct is the core and pivot of virtues. The The Ahl ul-Bayt (a) used a variety of instructive methods

:in favor of glorifying the moral conduct so remarkably

The Prophet (s) said: �The best of you are the most well-mannered and generous ones who go on intimate terms with people and people go on intimate terms with them, and whose places of residence are frequently trodden on by guests.�[۵]

He who has a good nature will have the reward of those who observe fasting in� days and keep awake praying at nights.�[۶]

You cannot treat people by means of your wealth; hence, you should treat them by� means of your moral conduct.�[۷]

Imam al-Baqir (a) said: �The most perfect believers,[۸] in the sight of faith, are the most well-mannered.�[۹]

Imam as-Sadiq (a) said: �After the fulfillment of the obligatory religious duties, the most favorable thing that a servant offers to Allah is to extend the moral conducts over people.�[۱۰]

Allah gives a servant for his moral conduct the same reward that He gives to the� mujahid.�[۱۱]

�The moral conduct dissolves sins in the same way as the sun dissolves snow.�[۱۲]

�Piety and moral conduct construct the countries and prolong the ages.�[۱۳]

If you want to be respected, you should be lenient, and if you want to be� disrespected, you may be severe.�[۱۴]

God did not send any messenger to people before He had adorned him with moral conduct, which is, then, the symbol of the prophets� virtues and the title of their .personalities

The Prophet Mohammed (s) was the ideal example of moral conduct, as well as the other high moral standards. By means of his ideal moralities, he could seize the ,hearts, and deserved

:worthily, the praise of God

�(Most surely, you conform yourself to sublime morality. (۶۸:۴�

:Imam Ali (a), describing the moralities of the holy Prophet (s), said

He was the most generous, the bravest, the most truthful and the most faithful, and� in terms of temper, the most lenient and in terms of association, the most honorable. Any one seeing him for the first time is filled with awe, and any one associating with [him loves him. I have never seen his like before and after him.�[۱۵

As a picture of the Prophet�s moral conduct, it is sufficient to refer to his story with people of Koreish[۱۶] who allied each other against him and showed him various sorts of bitterness that obliged him to flee his hometown. When God gave him victory against them, they were quite sure he would revenge himself upon them. He said nothing to them but, �what do you think I am going to do with you?� �Only the good, for you are a noble brother and the son of a noble brother,� answered they. He said: �I will repeat the same wording of my brother Joseph the prophet: (Today, �.you are not condemned.) Go, you are released

:Anas narrated

I was with the Prophet who was putting a garment of a tough margin when a Bedouin pulled him so violently that the margin of his garment left an effect on his neck. �Mohammed,� said the Bedouin, �load on my two camels with the fortune of God that is in your possession, because it is neither yours nor

�.your father�s

The Prophet (s) kept silent for a while before he said, �The fortune is Allah�s, and I am His servant.� He then added, �Do you, Bedouin, not think you will be retaliated �?for you deed

.No, I do not,� answered the Bedouin�

.Why?� asked the Prophet�

�.The Bedouin said, �Because you do not set evil for an evil

The Prophet laughed and ordered to load on the back of the Bedouin�s camel with [barley and wheat.[١٧

:Amir ul-Mu'minin[١٨] (a) narrated

The Prophet (s) told the very rich Jew whom he had owed a few dinars[١٩] that he had nothing to pay him back at that time. The Jew decided not to leave the Prophet before he would pay him. The Prophet therefore sat with him. In the same place, he offered the Dhuhr, Asr, Maghrib, Eshaa, and Fajr prayers. As he noticed that his companions were threatening that Jew, the Prophet (s) looked at them and said, �What are you doing?� �God�s Messenger,� said they, �he is detaining you.� The Prophet answered, �Allah has not sent me to wrong any person, including the followers of �.other religions

As soon as the day broke, the Jew declared, �I declare there in no god but Allah and that Mohamed is His servant and messenger. I will dedicate half of my fortune to the cause of God. By God I swear, I only did so to notice the conformity of your descriptions to these that are mentioned in the Torah. I have seen your characteristics in the Torah: Mohammed son of Abdullah, the born

in Mecca, will emigrate to Teeba. He is neither rude nor coarse nor abusive nor adorned with obscenity. I declare there is no god but Allah and you are surely the messenger of God. This is my fortune: I offer it to you so that you will apply to it the [rules that God has revealed.�[۲۰

part ۲

:Thus were the sinless Imams with regard to the excellence of moralities

:Imam Abu Mohammed al-Askari (a) related

Amir ul-Mu'minin (a), once, received the two faithful men who visited him so warmly, honored them, and asked them to sit in the head of his session. They were a father and his son. After they had finished the meal that the Imam served to them, Qanbar �his servant� brought a washtub, a wooden pitcher, and a handkerchief. Amir ul-Mu'minin (a) took the pitcher to pour water on the hands of the guest. The man refused so intensely, but Amir ul-Mu'minin insisted on pouring water on his hand and asked him to behave as if it was Qanbar who would do so to him. The man did. Amir ul-Mu'minin, then, handed the pitcher to his son Mohammed ibn al-Hanafiyya and said, �son, if that son had visited me alone without his father, I myself would have poured water on his hand. Allah does not accept to put fathers and sons on the same level when they are in the same place. Since the father poured on the hands of the father, the son then should pour on the hands of the son.�

Hence, Mohammed

.poured on the hands of the son

:On this event, Imam al-Askari (a) commented

[He who copies Ali in this deed is the true Shiite.�[٢١�

It is related that Imams al-Hasan and al-Hussein once noticed an old man performing the ritual ablution incorrectly. They avoided stating to him directly; hence, they agreed on making him the arbiter who should rule of the most accurate ablution. As they performed the ablution before him, the old man said, �Sirs! You both have performed the very accurate ablution, but it seems that the old man can master nothing. He now declares his repentance out of your blessing and mercy to the [members of your grandfather�s community�[٢٢

It is also related that, once, a servant of Imam al-Hussein (a) committed a mistake .that caused him to be punished. The Imam therefore gave the orders of beating him

Sir,� said the servant, �(Remember God�s saying) those who refrain the� �.anger

.The Imam, hence, ordered to release him

Sir,� said the servant, �(Remember God�s saying) and those who forgive� �.people

.The Imam, hence, forgave him

Sir,� said the servant, �(Remember God�s saying) and Allah loves those who do� �.good

The Imam said, �Go, you are free for the sake of Allah. I will also double your [payment�[٢٣

:As-Sawli narrated the following

A disagreement occurred between al-Hussein and Mohammed ibn al-Hanafiyya who

wrote to his brother: �So then, brother! Your and my father is the same. You are not preferred to me and I am not preferred to you in this point. Regarding your mother Fatima the daughter of the Messenger of God, if

my mother possesses gold that is filling the earth, she will never reach the standing of your mother. If you read this missive, you may visit me so that I will please you. You are surely worthier of virtue than I am. Peace and God�s grace and blessings be �.upon you

.Al-Hussein did, and they were no longer engaged in any disagreement

:Mohammed ibn Ja�far and others narrated the following

A kinsman of Ali ibn al-Hussein (a) stood in front of him and insulted. The Imam, however, did not reply. When the man went away, the Imam said to his companions: �You have heard what that man had said. I want you to come with me so that you �.may hear my reply

�.We will,� we replied, �we, however, wanted you to answer him�

The Imam took his shoes and went reciting (God�s saying): (Those who refrain from (.anger and those who forgive the people. Allah loves those who do good

.We understood that he would not say anything to that man

When the Imam was in front of that man�s house, he shouted (at the servants), �.�Tell him that it is Ali ibn al-Hussein

The man rushed out towards us with evil intent. He had no doubt that the purpose of .the Imam�s attendance had been to repay him for some of his evil deeds

Brother,� said Ali ibn al-Hussein, �you stood proudly over me and overspoke. If� you have said what is really in my character, I then seek Allah�s forgiveness. If you have said what is not in my character, Allah

�!may forgive you

The man kissed the Imam between the eyes and confessed: �I said what was not in [your character. In fact, I am worthier of seeking God�s forgiveness.�[۲۴

Ali ibn al-Hussein (a) narrated: Amir ul-Mu'minin (a) went for facing the three individuals who had sworn by Lat and Uzza[۲۵] and took upon themselves the pledge of killing the Prophet (s)� He could kill one and capture the others. When he carried out the Prophet�s order of advancing one of them before him, the Prophet (s) asked him to declare that there is no god but Allah and that he is His messenger. The man answered: �To move the unshakable Mount Abu Qubays is easier for me than uttering this statement.� Hence, the Prophet (s) asked Amir ul-Mu'minin (a) to behead him. The same thing was said to the other man whose answer was, �attach me to the previous.� The Prophet (s), also, asked Amir ul-Mu'minin (a) to attach him to the previous. In this very time, the Archangel Gabriel descended and said to the Prophet (s): �Mohammed, your Lord sends His salaams to you and asks you not to kill this one, because he was well-mannered and openhanded with his people.� The Prophet (s) shouted at Amir ul-Mu'minin: �Ali, stop it. The messenger of my Lord has just told me that this man was well-mannered and openhanded with his people.� As he heard the Prophet�s statement, the man who was under the edge of the sword wondered: �Was it the messenger of your Lord who

�.told you of this?� The Prophet (s) said: �Yes, it was

The man said: �By God I swear, I have never possessed a single dirham[۲۶] while a brother of mine does not have it. I also have never frowned my face in warfare. I now declare that there is no god but Allah and you are surely the messenger of God.� The Prophet (s) commented: �This is a man whose moral conduct and openhandedness have drawn him to the gardens of bliss.�[۲۷]

ILL-TEMPER

Ill-temper is a mental aberrance that causes depression and truculence. It is the opposite of moral conduct. Often the repercussions of ill-temper intensify to the degree that it results in a variety of tragedies and physical and mental crises. The meanness of ill-temper appears clearly through God�s words addressed to the Prophet (s):

�And had you been rough, hard-hearted, they would certainly have dispersed from around you.�

Let us now refer to some texts in this regard:

The Prophet (s) said: �Hold fast on moral conduct, for it will unquestionably be in Paradise. Beware of ill-temper, for it will unquestionably be in Hell.�

�Allah does not allow the ill-tempered to repent� Whenever the ill-tempered repents from a sin, he engages himself in another greater one.�

Imam as-Sadiq (a) said: �If you want to be respected, you should be lenient, and if you want to be disrespected, you may be severe.�

�Ill-temper ruins good works, in the same way as vinegar ruins honey.�

�The mentality of the ill-mannered individuals is always bad.�

Morals between Rectitude and Deviation

In the same way as bodies are

subject to illnesses that cause certain symptoms, such as paleness and weakness, morals are subject to definite illnesses that cause certain symptoms in a form of moral frailty and mental collapse that vary according to the dimensions of the symptoms. The ailed bodies are treated so as to regain activity. The ill morals, too, are .treated so as to recover and resume moderation

Had it been impossible to treat the morals, all the efforts of prophets would have been meaningless, and, furthermore, man would have been just like animals or even worse. Animals, in fact, could be tamed. The unruly horse, for instance, could be made docile through taming, and wild beasts could be domesticated by means of taming, too. How is it then impossible for man, who is the noblest creature, to be disciplined? It happens that the moralities of an individual are ailed, and change him into a frowning, :quarrelsome person. This occurs because of

either feebleness that is resulted from a physical ailment or symptoms of senility or (۱) the like, and cause the infected person to be weak-nerved, intolerant, and unable to ,treat people courteously

griefs and distresses that astound the intelligent and the well-mannered and take (۲) ,them away from noble traits

,poverty that causes frowning and rudeness (۳)

office that may cause loss of good temper and impudence against people, or (۴)

isolation that results in feelings of disappointment and humility. Such feelings are (۵) .the causes of frown and grimace

Treatment of Ill-Temper

The disadvantages and gross damages of ill-temper should be kept in mind. It

.should be always remembered that ill-temper brings about the wrath of God

Self-control should also be practiced, and the motives of ill-temper should be suppressed through taking enough time before saying or doing anything. The Prophet :(s) said

�.The best jihad[۲۸] is self-control�

TRUTH

Truth stands for the conformity between word and deed. It plays a great role in the lives of both the individuals and communities. Truth is the beauty of speech and ground of success. From this cause, the Islamic Sharia,[۲۹] in both the Quran and :Sunna,[۳۰] glorified and urged telling truth

Those who have brought the truth and those who have acknowledged it are those� who have fear of Allah. They will receive whatever they want from their Lord. Thus is �(the reward of the righteous ones. (۳۹:۳۳-۴

Allah will say, �This is the Day when the truthful ones will benefit from their� �(truthfulness. (۵:۱۱۹

�(Believers! Have fear of Allah and always be friends with the truthful ones. (۹:۱۱۹�

�.The Prophet (s) said: �Truth is the adornment of speech

Imam as-Sadiq (a) said: �Do not be deceived by their very much offering of prayers and observance of fasting. In fact, prayers and fasting have become habits that they feel desolate if they omit them. You should test them by their truthfulness and �.fulfillment of trusts

�.The deeds of the truthful are growing�

This means that the deeds of the truthful are ongoing and their rewards are, too, growing. Thus, God accepts only the deeds of the pious ones. Truth, then, is one of the .most significant characteristics of piety

Achievements of Truth

The publicity

of mutual understanding between individuals is a social necessity. If they commit themselves to so, they will have the ability to shoulder the burdens of life and enjoy a peaceful coexistence. It goes without saying that tongue is the instrument of mutual understanding and the translator of the various concepts that rove in people�s minds. It therefore plays a serious role in the existence of communities and the harmony of individuals� feelings and ideas. The happiness or distress of any society depends upon verbal truthfulness or falsehood. If tongue is truthful in interpreting the emotions, it will fulfill the mission of communication. If it, on the other hand, is characterized by mistranslation and misexpression, it will be the guide to evil and the means of social destruction. Hence, truth, whose effects and reflections play the .greatest role in the individuals� lives, is a social necessity

Parties of transactions, for instance, can save themselves and times from the fatigue of bargain if they adhere to truthfulness. If all people observe truthfulness, they will gain its innumerable benefits and advantages. If untruth, on the other hand, becomes a common phenomenon in a society, the moral principals will be flimsy, mutual .understanding will be missing, and the society will be the subject of disarrangement

Parts of Truth

Truth of speech: It stands for telling the very reality of a thing without falsification or .concealment

Truth of deeds: It stands for the conformity of deeds with words, such as the .commitment to oath and fulfillment of pledges

True determination: It stands for the determination

.to do good

.True intention: It stands for purifying the intent from blemishes of showiness

UNTRUTH

UNTRUTH

Untruth denotes the disconformity of speech with reality. It is surely the source of evils. From this cause, the Islamic Sharia has banned untruth, censured the :untruthful, and threatened them through numerous texts in the Quran and Sunna

�(Allah does not guide a transgressing liar. (۴۰:۲۸�

�(Woe to every sinful liar! (۴۵:۷�

Those who do not believe in the miracles of Allah invent lies and they are liars.� �((۱۶:۱۰۵

In the Farewell Pilgrimage[۳۱], the Prophet (s) said: �Forging lies against me has been common to a great extent. However, it will increase. He who forges lies against me intentionally should find himself a place in Hell. When you receive any hadith, you should first measure it according to the criteria of the Quran and my Sunna. If it [conforms to them, you will then adopt it. If not, you should then throw it away.�[۳۲

[Amir ul-Mu'minin (a) said: �Persistence on telling untruths brings about poverty.�[۳۳

Imam al-Baqir (a) said: �Allah has made locks for the evil and made drinking wine the [master key of all these evils. Untruth, in fact, is eviler than drinking wines.�[۳۴

[Telling untruths is the destruction of faith.�[۳۵�

Ali ibn al-Hussein (a) used to say to his sons: Avoid telling untruths, whether they� were significant or venial, or in serious or humorous situations, for a man who tells a trivial lie will surely dare to tell a big one. Know that the Prophet (s) said: A servant persists on telling only the truth until Allah

records him as truthful. The teller of lies, on the other side, keeps on telling untruths [until he is recorded with Allah as liar.�[۳۶

[Jesus (a) said: �He who tells very much untruth will lose brightness.�[۳۷

Disadvantages of Untruth

Untruth brings about ill reputation and indignity. The liar will never be believed even if he tells truths. His testimonies, too, are not admitted, and his promises are not trusted. One of the manners of the liars is that they forget their previous untruths and invent new ones totally contrary to the previous. A liar often invents a number of .contrasted untruths as a support of a previous one

.Untruth causes mutual mistrust and creates feelings of apprehension

Untruth produces waste of time and efforts that are exerted for distinguishing .between reality and falsity

.Untruth has many disadvantageous spiritual effects

Reasons of Untruth

Habit: An individual may have the habit of telling untruths because of ignorance, influence of the surroundings, or feebleness of the religious restraint. A wise man �.said: �It is so difficult to wean him who found sweet the suckling of untruth

.Greed: It is surely one of the strongest incentives of untruth

Enmity and envy: These two things have very often induced to invent false accusations and fabricate libels against enemies. The righteous individuals who promote themselves against plunging in the wrong have frequently had to suffer the .tragedies of false accusations

Sorts of Untruth

First: False Swearing

False swearing is the most dangerous sort of untruth, because it is a double crime�it is flagrant daring against the Almighty Lord and a shocking crime that eradicates the .rights

The Prophet (s) said: �Beware of false swearing, for it changes countries into [deserted wastelands.�[۳۸

[Imam as-Sadiq (a) said: �False swearing brings poverty to the descendants.�[۳۹

Second: Perjury

Like the previous, perjury is a serious crime resulting in denial of the rights and .commonness of disorder in the society

The Prophet (a) said: �Before the perjurer finishes his false testimony in front of the judge, his place is Hell is prepared. The same thing is said about him who conceals a [testimony.�[۴۰

:The holy Quran, also, warned against false wording

�(Stay away from wickedness, idols, and false words. (۲۲:۳۰�

Damages of False Swearing and Perjury

The false swearer and the perjurer do badly to themselves by exposing them to the .wrath of God

The false swearer and the perjurer do badly to those who encourage them to swear falsely, because such persons support

.in the fields of wronging people�s rights and insulting their dignities

The false swearer and the perjurer do badly to those against whom they swear .falsely because they deprive them of their rights

The false swearer and the perjurer do badly to the community as a whole, because .they spread disorder and destroy the religious and moral values

The false swearer and the perjurer do badly to the Islamic Sharia, because they .challenge its sacred constitution

Third: Breach of Promise

Fulfillment of promises is one of the noble traits with which the intelligent people :adorn themselves

Mention in the Book (the Quran) the story of Ishmael; he was true to his promise, a� �(Messengers and a Prophet. (۱۹:۵۴

As he promised a man, Ishmael the prophet confined himself in one place for a whole .year waiting for him so as to keep his promise

It is unfortunate that breach of promise, nowadays, has become a common phenomenon among Muslims who neglected its disadvantages that weaken the .mutual confidence, corrupt the social relations, and harm the public interests

Imam as-Sadiq (a) said: �The promise of the believer is a ransomless vow. He who reneges breaks his word with Allah and exposes himself to His dislike. This is the meaning of Allah�s saying: Believers, why do you preach what you do not practice? It is most hateful in the sight of Allah if you say something and do not practice it. (۶۱:۲-[۳)�[۴۱

The Prophet (s) once, promised he would wait for a man near a rock. When the heat of the sun became so intense, the Prophet�s

companions suggested to him to stand in the shadow until that man would come. �No,� said he, �I promised him to wait near this rock. If he does not come, that will [be his fault.�[۴۲

Fourth: Mocking Untruth

.Some people find nice to invent mocking lies in order to laugh at others

Imam as-Sadiq (a) said: �For Any one who forges lies against a believer for the purpose of disgracing him, demeaning his personality, and sticking ill reputation to him, Allah will move him from His guardianship to the Shaitan�s. The Shaitan[۴۳], [however, will not welcome him.�[۴۴

Treatment of Untruth

The previously mentioned disadvantages of untruth, in addition to the material and .ethical inconveniences, should be taken in consideration

.The merits and virtues of truth should be kept in mind

Mental training on telling truth and avoiding telling lies should be permanently .practiced until untruth is completely erased

Justifications of Untruth

Untruth is an unwilling vice that is forbidden by the Islamic law. But, there are certain circumstances in which telling untruths becomes allowable. In case a vital interest cannot be achieved unless untruth is committed, the Islamic Sharia permits it. As an example on such vital interests we cite the salvation of a Muslim individual from killing or capture, the protection of the honor of a Muslim, or the guard of his property. In such cases, untruth becomes obligatory, according to the Islamic law. Correspondingly, when untruth becomes the only means for achieving a more important mission or remedial goal, it is then preponderant or allowed. Reconciliation between people, the propitiation of wives, and trickeries of wars are matters for .which telling untruth is allowable

Imam as-Sadiq (a) said: �The teller of any untruth will be interrogated on a day �Day of Resurrection� except the untruths that are told in three situations: stratagems of war, reestablishing the ruptured relations between two parties�the reconciler, in this case, tells one party something that was not said about him by the other party and does the same thing with the other party so as to make peace [between them�, and promises to the wives.[۴۵

CLEMENCY AND SUPPRESSION OF ANGER

part ۱

Clemency and suppression of anger stand for self-possession in situations that arouse anger. They are noble traits�they indicate self-excellence and result in :affection and amicability

Among) the servants of the Beneficent Allah are those who walk gently on the)� earth and when addressed by the ignorant ones, their only response is, �Peace be �(with you.� (۲۵:۶۳

Virtue�

and evil are not equal. If you replace evil habits by virtuous ones, you will certainly find that your enemies will become your intimate friends. Only those who exercise patience and who have been granted a great share of Allah's favor can find such an �.(opportunity (۴۱:۳۴-۵

And who also harness their anger and forgive the people. Allah loves the�� �(righteous ones. (۳:۱۳۴

:Pursing this, The The Ahl ul-Bayt (a) advanced their instructions

As he noticed that Qanbar was about to answer with revilement the man who had reviled at him, Amir ul-Mu'minin (a) said: �Slow down, Qanbar! Leave him who reviled at you plunging in humility so that you will please the Beneficent Allah, annoy the Shaitan, and punish your enemy. I swear by Him Who split the seed and made the soul, nothing like clemency for the believers to achieve the satisfaction of the Lord, nothing like silence for them to annoy the Shaitan, and nothing more punishable than [leaving the foolish alone.�[۴۶

The first remuneration that one can gain for showing clemency is people�s being� [his supporters against the ignorant.�[۴۷

[Imam al-Baqir (a) said: �Allah does like the modest and the clement.�[۴۸

Imam as-Sadiq (a) said: When a quarrel takes place, two angels attend there. They say to the foolish party, �You have said such and such. You are worthier of that which you have said. You will be punished for it.� For the clement party, the angels say, �You have stood and showed clemency. Allah will forgive you if you accomplish it.� If the clement party answers

[the other, the angels leave the place.[۴۹

Allah will certainly increase (His bestowals to) the servant who suppresses his� anger, and will reward him. Allah says: �And who also harness their anger and [forgive the people. Allah loves the righteous ones. (۳:۱۳۴)�[۵۰

Imam al-Kadhim (a) said: �Be steadfast against the enemies of the graces, for your best retaliation for those who acted disobediently to Allah against you is to act [obediently to Allah with them.�[۵۱

Once, he (a) gathered his sons and said: �Sons, I will lead you to an instruction that saves you from deviation if you adhere to it. Accept the apology of him who reviled at you in your right ear, and then turned to your left to make an apology and claim that [he had not said anything bad.�[۵۲

The foolish may regard clemency as signs of weakness, while the intelligent regard it .as signs of nobility, high standards, and honor

When man�s prestige mounts, his traits become nobler�he holds fast on clemency .and pardon. Hence, he becomes the matter of admiration and praise

It is related that a wise man answered those who asked him why he had not replied the one who had reviled at him: �I will not engage myself in a war the triumphant of �.which is eviler than the loser

When al-Ma�mun, the Abbasid caliph, asked Imam ar-Rida (a) to recite some poetic :verses, the Imam composed

If he whose ignorance befell me is lower than I am in position, I will reject for myself .to answer him by means of ignorance

If he enjoys

the same position of intelligence that I have, I will adopt for clemency so that I will not .be likened to him

.If he is higher in position than I am, I will respect him from his preference

As he heard these verses, al-Ma�mun showed his admiration and asked about the [one who composed them. The Imam (a) answered: �He is one of our men.�[۵۳

:The Prophet and the immaculate Imams (a) were the ideal examples of clemency

Imam al-Baqir (a) narrated: When the Jewess who served the Prophet (s) a poisonous meal was brought before him, he asked her a reason for her deed. �Well,� she replied, �I said that the poisoned meal would not affect him if he was real prophet. But if he was only an ordinary king, the meal would save people from him.� The .Prophet pardoned her

The Prophet (s) also forgave many individuals after he had outlawed and ordered to .be killed

Habbar ibn al-Aswad ibn al-Muttalib was one of those individuals. The Prophet (s) outlawed him after he had frightened Zainab �the Prophet�s daughter- and caused .her to terminate her pregnancy

It was related that this man came to the Prophet and said: �We, God�s Prophet, were polytheists, and God guided us to the right by you and saved us from perdition. I beseech to you to overlook my ignorance and that which I had committed, for I :confess of my ill deeds and sins.� The Prophet (s) answered him

I will forgive you. Allah has done you a great favor when He guided you to�

�.Islam. Islam cancels that which was done before the embracement of it

Abdullah ibn Az-Zubaari is another one. He used to satirize the Prophet (s) in Mecca so extremely. When the Prophet (s) conquered Mecca, Az-Zubaari fled it. After a period, .he came back and apologized for the Prophet who accepted his apology

part ۲

Wahshi, the killer of Hamza (a) is a third one. When he declared being Muslim, the Prophet asked him to narrate how he had killed Hamza; his uncle. The man did and caused the Prophet to weep. He (s) then asked Wahshi not to appear before him any [longer.[۵۴

.Amir ul-Mu'minin (a) was another ideal example of clemency and pardon

When he captured Abdullah ibn az-Zubair, Marwan ibn al-Hakam, and Saeed ibn al-Aas who were the most mortal enemies that rallied people against him, he pardoned .them and did not retaliate

He (a) also could kill Amr ibn al-Aas who was more dangerous than an equipped army, but he left him because Amr unveiled his anus in order to save himself from the !Imam�s strike

During the battle of Siffeen, the troops of Muawiya prevented Amir ul-Mu'minin (a) to reach the springs of water there and told that they would not give him a single drop of water. When he (a) raided on them, he dropped them away from these springs. But he .allowed them to drink from them, just like his troops

After the Battle of the Camel, Amir ul-Mu'minin (a) visited Mistress Aisha[۵۵] and saw her off so honorably and sent with her caravan a number

[of individuals whose mission was to serve and protect her.[۵۶

Like his father and grandfather, Imam al-Hasan (a) was another ideal example of .clemency

:Al-Mubarrad and Ibn Aisha narrated the following

A Syrian man went on reviling at Imam al-Hasan (a) who was riding an animal. The Imam kept silent until the Syrian man finished. He then approached him and answered with handsome smiling: �Old man! I think you are foreigner. You might have been wrong. If you had admonished us, we would have satisfied you. If you had asked us, we would have given you. If you had sought our guidance, we would have led you. If you had asked us to load something on your riding animal, we would have done. If you had been hungry, we would have supplied you. If you had been naked, we would have dressed you. If you had been needy, we would have given you. If you had been fugitive, we would have succored you. If you had needed something, we would have settled your needs. I now hope you would drive your riding animal towards our residence so that you will be our guest until you determine to leave. This will be better for you. We have a large residence, a remarkable position, and an �.abundant fortune

As he heard the words of the Imam, the Syrian man wept and said: �It is surely that God is the most knowledgeable of the worthiest of conveying His message. Previously, your father and you were the most hateful creatures of God to

me. But now, you are the dearest creature to me.� He then turned towards the residence of the Imam and was his guest until he left. He embraced the affection for .(The The Ahl ul-Bayt (a

:(Thus was al-Hussein ibn Ali (a

A servant of Imam al-Hussein committed a mistake that caused him to be punished. .The Imam therefore gave the orders of beating him

Master,� said the servant, �(Remember God�s saying) those who refrain the� �.anger

.The Imam ordered to release him

Master,� said the servant, �(Remember God�s saying) and those who forgive� �.people

.The Imam forgave him

Master,� said the servant, �(Remember God�s saying) and Allah loves those� �.who do good

The Imam said, �Go, you are free for the sake of Allah. I will also double your [payment�[۵۷

As I have read the life accounts of The The Ahl ul-Bayt (a), I found them unique modes .and ideal examples in the field of morality

Narrators reported the following story about the unparalleled scope of Imam as-:Sejjad's clemency

One of the servants of Imam as-Sejjad tried to serve the guests of his master with the grill. He was so hurried that one of the skewers fell down from his hand to kill one of the Imam�s sons. The servant was so confused, but the Imam (a) said to him: �Now, I set you free, because you did not intend to kill the boy.� Then, the Imam [held the funeral ceremonies of the boy.[۵۸

Imam Musa ibn Ja�far (a) was called Al-Kadhim �the one who suppresses his anger--, because of his great clemency for the sake

.of God

:A narrator reported the following story in this regard

In Medina, a descendant of one of the caliphs used to hurt Abu al-Hasan Musa (a) whenever he would meet him. Moreover, he used to revile at Ali and the Imam. The Imam�s retinue asked him to allow them to kill that man. The Imam ordered them not to do so. As he asked about that man, the Imam was told that he had a ranch in Medina. The Imam rode on a donkey, went to the ranch, saw the man, and entered that ranch with his donkey. �Do not tread on our yields,� shouted the man. But the Imam did not pay attention to his warning, and drove his riding animal to tread on the yields until he approached the man. He, then, rode off, sat with the man, spoke with him kindly, smiled in his face, and asked: �How much did I cause you to lose as a �?result of treading on your yields

.About one hundred dinars,� said the man�

.How much do you expect to gain from it?� asked the Imam�

.I cannot tell of the unseen,� answered the man�

.I only asked how much do you expect,� said the Imam�

.I expect two hundred dinars,� answered the man�

The Imam (a) took out a bag of three hundred dinars and said to the man �This is for �.the yields, and Allah may give you that which you expect

The man stood up, kissed the Imam on the head, and asked him to forgive his past wrongdoings. The Imam

.smiled and went away

When the Imam entered the mosque, that man was sitting there. As soon as he saw him, he shouted: �It is surely that God is the most knowledgeable of the worthiest of conveying His message.�

The man�s associates jumped to him with astonishment and asked, �What is the matter with you? We used to see the opposite of this.�

Well,� said the man, �you have heard my new situation,� and went on praising� and praying to God for the Imam (a). That situation made him lose those associates.

When the Imam went back home, he said to the company who had asked him to kill that man: �Which one is the best�your intention or my deed? I could guide that man to the right as much as you saw, and I could save myself from his evils.�[۵۹]

ANGER

ANGER

Anger is a mental condition that provokes the excitement of man in words and deeds. Because of the dangers and sins --such like mocking, gibe, obscenity, beating, killing, and the like evildoings�that are resulted from anger, it has been considered as the door to every evil:

Imam as-Sadiq narrated on the authority of his father that a Bedouin came to the Prophet (s) and said: �I live in the desert; hence, I want you to instruct me the comprehensive of speech.� The Prophet said: �I instruct you not to be angry.� As the Bedouin repeated the same request three times, the Prophet (s) repeated the answer three times. The Bedouin commented: �I will not ask you for anything any

[more. Certainly, the Messenger of God has instructed me the best.�[۶۰

Amir ul-Mu'minin (a) said: �Keep off anger because it is one large army from the �.Shaitan�s armies

Anger is a stroke of madness, for the angry, later on, feels sorry. If he does not, his� [madness then is inclusive.�[۶۱

Imam al-Baqir (a) said: �A man often becomes so angry that he is never pleased until [this causes him to be in Hell.�[۶۲

[Imam as-Sadiq (a) said: �Anger is the key to every evil.�[۶۳

Incentives of Anger

The incentive of anger could be a physical disorder, such as illness or neuropathy that .cause hypersensitiveness

It could be a psychological defect that is arisen from mental stress, excessive .selfishness, or feeling of insult or inferiority

.It could be ethical, such as habituation of quarrelsomeness and quick anxiety

Damages of Anger

Anger causes gross damages that harm individuals and communities, physically and mentally, materially and morally. A single state of anger often injured the emotions, charged the spirits with hatred, and split the handles of mutual amicability. Moreover, it often threw people in jails, exposed them to perditions, aroused wars, and shed blood of thousands of innocent people. What is more is the mental crises and .tragedies most of which end with sudden death

After all, anger changes man into a furious volcano whose flames are rage and evils. Thus, you see the tongue of the angry speak vulgar language and words of disgracing, and see his hands set for beating or even killing. This is in case the angry controls his rival completely. If not, the calamities of anger reflect on the angry;

therefore, you see him tear his dress, slap his head, and, in some cases, practice .insane deeds, such as reviling at beasts and beating on the solid things

Anger between Praise and Censure

Anger is a significant instinct that excites in man the spirit of zeal and disdain and stirs up the spirits of sacrifice for the sake of the noble aims, such as defending the belief and protecting the souls, fortunes, and dignities. When a man misses such an instinct, he becomes the subject of humility. It is said: �He who does not feel angry when �.infuriated is surely donkey

As a conclusion, the abominable anger is the excessive that takes away from moderation and challenges the regulations of the intellect and the Sharia. The moderate anger, on

.the other side, is an honored virtue strengthening man and restoring the morale

Treatment of Anger

If the incentive of anger is a physical disorder or a nervous depression, such like the states of the sick, the old, and the emaciated, the treatment should be clinical means, strengthening of the public health, and availability of the physical and mental rest, such as following a certain regime of nutrition, commitment to cleanness, and practice of suitable physical exercises and muscular relaxation. Finally, such individuals should keep off any matter that exhausts the mentality or the body, such as mental stress, .sleeplessness, submission to depression, and other incentives of agitation

Anger does not occur arbitrarily. There are definite reasons that agitate it, such as excessive selfishness, disputation, mocking, gibing, and injurious joking. In such .cases, the treatment should be to avoid such reasons as much as possible

To remember the disadvantages, dangers, and sins of anger, and to keep in mind that anger harms the angry more than the others�this may help in its treatment. It may happen that a trivial matter arouses an uncontrollable state of anger. A psychoanalyst says: �Leave the idea of retaliating on your enemies, because this causes you harm more than that which you intend for your enemies. When we bear malice against our enemies, we grant them the opportunity to overcome us. In fact, our enemies would dance delightedly if they knew the scope of worry that they cause to us. The malice that we bear against them does not harm them. As a matter of

fact, it harms us and changes our days and nights into hell.� Hence, it is necessary to keep in mind the advantages of clemency:

If you replace evil habits by virtuous ones, you will certainly find that your enemies� will become your intimate friends. Only those who exercise patience and who have been granted a great share of Allah's favor can find such an opportunity. (۴۱:۳۴-۵)�

The influence and criminal motives of anger expose to the wrath and punishment of God. Imam as-Sadiq (a) said:

Allah revealed to one of His prophets: Son of Adam![۶۴] Remember Me in your states� of anger so that I will remember you in My wrath and will not crush you with those whom I will crush. Consider Me as your supporter, for My support to you is better than your own support.�[۶۵]

It is better to postpone the temporary inducements of anger until its vehemence fades away. This may achieve relaxation and regain reason. It, however, can be achieved only by means of self-control and temperance.

Amir ul-Mu'minin (a) said: �If you are not clement, you should try to be it. He who imitates a people shall be one of them.�[۶۶]

The following practices help in the treatment for anger: seeking God�s guard against the Devil, sitting or laying down when standing or sitting, practicing the ablution or washing the face with cold water, and touching the hand of the relative who is the object of anger.

MODESTY

Modesty is to regard the others� standings and avoid behaving arrogantly with them. It is an attractive quality

that draws the hearts and provokes admiration. God ordered His Prophet Mohammed :(s) to cling to modesty

�(And be modest with him who follows you of the believers. (۲۶:۲۱۵�

The Prophet (s) said: �The most favorable of you and the nearest to me on the Day of Resurrection will be the most well-mannered and the most modest. The remotest [of you to me on the Day of Resurrection will be the bigmouth and the proud.�[۶۷

Amir ul-Mu'minin (a) said: �It is very nice for the rich to behave modesty with the poor, out of seeking that which is with Allah. A nicer thing is the arrogance of the poor [towards the rich, out of their trust in Allah.�[۶۸

Imam as-Sadiq (a) said: �In the heavens, there are two angels whose mission is to oversee the servants. They advance him who behaves modestly, and humiliates him [who behaves proudly.�[۶۹

Modesty is to accept to sit in a place other than the first row of a session, to greet� whom you meet, to avoid disputation even if you are right, and to detest to be praised [for the acts of God-fearing.�[۷۰

It is worth mentioning that the recommended modesty is characterized by moderation and free from negligence and excess. Excessive modesty causes .meanness, and negligence of modesty is a motive of arrogance

A proverb says: The modesty of a high-positioned one will save him from the .malicious enjoyment at his falling

We now forward some models of the virtues of The The Ahl ul-Bayt (a) regarding their :unique and ideal modesty

The Prophet (s) was the

most modest. When he was attendant in a house, he sits in the last place. In his house, he helped his wives. He also used to milk his ewe, patch his garment, repair his slippers, serve himself, carry his goods from the mart, sit with the poor, and eat with the needy. When someone wanted to whisper in his ear, he used not to nod his head so that the other party would not nod the head. When someone shook hands with him, he used not to pull his hand unless the other party would do. When somebody sat with him, he used not to leave that meeting unless the other party would leave. He used to greet everyone he met and extend his hand before the other would do. He had never extended his legs among his sitters. He used to honor everyone who would visit him. In most cases, he used to spread out his garment so that his guest would sit on it, and used to give the cushion on which he had sat to his guest. He used to call his companions with their most preferable nicknames. He had never interrupted a speech. He used to divide his looks fairly among his companions. He was always smiling and good-humored.[٧١]

Abu Tharr al-Ghefari[٧٢] narrated:

The Prophet (s) used to sit among his companions. Any stranger who visited him for the first time would not distinguish him among the others unless he would ask. We therefore asked him to choose a special place so that

the strangers would recognize him. We then made a muddy bench on which he used �.to sit while we were beside him

It was also narrated that he was, once, in a journey when he ordered his companions to cook an ewe. A man volunteered to slaughter it, another volunteered to skin it, and a third volunteered to cook it. The Prophet (s) volunteered to gather firewood. When his companions told that they would do that mission instead of him, he answered: �I know you can do it, but I do not like to be distinguished. Allah dislikes to see His �.servant distinguish himself from his companions

It was also narrated that the Prophet (s) went to bathe in a spring. Huthaifa ibn al-Yeman, who accompanied him, took a piece of cloth to screen him. When he finished, the Prophet (s) took a piece of cloth so as to screen Huthaifa who began to bathe. Huthaifa refused and asked him not to do, but the Prophet insisted. When Huthaifa finished, the Prophet said: �For the two persons who accompany each other, Allah �.will prefer and love more the one who is more lenient to his companion

:Describing Amir ul-Mu'minin, the ideal example of modesty, Dhirar said

Among us, he was just like one of us. He used to approximate us when we visited� him, answer us when we asked him, respond to our invitations, and answer our questions. Along with this, we could not speak to him because of fear of him. When he smiled, his teeth were the

like of well-organized pearls. He used to honor the religious and favor the needy. The strong could not exploit him and the weak were not despaired of his justice.�

Imam as-Sadiq (a) narrated: Amir ul-Mu'minin (a) was, once, riding an animal and his companions were walking after him. He turned his face towards them and asked why they were following him. They answered that they had just liked to walk after him. He asked them to leave, and said: �To walk with a rider corrupts the moralities of that rider and causes humility to the walker.�[۷۳]

As he passed by a group of needy people who were having bits of bread that was put on a shirt, Imam al-Hussein (a) greeted them. When they invited him to their meal, he responded and sat with them. He said: �I would like to eat with you except that your food is alms.�[۷۴] He invited them to his house, served them food, and gave them dresses and some money.[۷۵]

In his journey to Khurasan, Imam ar-Rida (a) ordered to make a dining table and gathered all his servants, including the black ones, to eat with him. I suggested to him to use another dining table for the slaves. He answered: �What is this wording? The Lord is One, mother is one, father is one, and each one will be rewarded according to his own deeds.�[۷۶]

ARROGANCE

Arrogance is a mental state causing self-admiration and haughtiness against others in words or deeds. It is censured and dispraised in many texts in the

:Quran and Sunna

Do not scornfully turn your face away from people. Do not walk around puffed-up� �.(with pride; Allah does not love arrogant and boastful people (۳۱:۱۸

Do not walk proudly on the earth; your feet cannot tear apart the earth nor are you� �.(as tall as the mountains (۱۷:۳۷

�.(He does not love the proud ones (۱۶:۲۳�

�(Is not hell the dwelling of the arrogant ones? (۳۹:۶۰�

The Prophet (s) said: �The most favorable of you and the nearest to me on the Day of Resurrection will be the most well-mannered and the most modest. The remotest [of you to me on the Day of Resurrection will be the bigmouth and the proud.�[۷۷

As he passed by some people, the Prophet (s) asked them about the reason of their gathering. They answered that they were gathering on an insane epileptic person. He (s) commented: �This is not insane. He is afflicted with a disease. May I tell you about the true insane?� �Yes, you may,� they answered. He said: �The true insane is he who walks swaggeringly, looks to his sides, moves his shoulders through his sides, and hopes for Paradise of Allah while he acts disobediently to Him. His evil cannot be trusted and good is not expected from him. That is the true insane and this one is [inflicted with a disease.�[۷۸

While a wealthy man with a clean garment was sitting with the Prophet (s), a poor man with dirty garment came and sat next to the wealthy who pulled his garment. The Prophet (s) said to

the wealthy: �Have you been afraid that his poverty would inflict you?� �No, I have not,� answered the man. �Have you been afraid that he would soil your garment?� asked the Prophet. �No, I have not,� answered the man. �Why did you then do so?� asked the Prophet. �God�s Messenger,� said the man, �I have a companion who shows me my evildoings as righteous and my righteous ones as evildoings. As penance, I offer the half of my fortune to this man.� The poor man refused this offer and answered the wealthy who asked him about the reason, �Well, I refuse because I am afraid I will be inflicted with the same feeling of arrogance that you had.�

In one of his sermons, Amir ul-Mu'minin (a) said: �You should take a lesson from what Allah did with Satan; namely He nullified his great acts and extensive efforts on account of the vanity of one moment, although Satan had worshipped Allah for six thousand years�whether by the reckoning of this world or of the next world is not known. Who now can remain safe from Allah after Satan by committing a similar disobedience? None at all. Allah cannot let a human being enter Paradise if he does the same thing for which Allah turned out from it an angel� and seek Allah�s protection from the dangers of vanity, as you seek His protection from calamities. Certainly, if Allah were to allow anyone to indulge in pride, He would have allowed it to his selected prophets and vicegerents.

[But Allah, the Sublime, disliked vanity for them and liked humbleness for them.�[٧٩

Imam as-Sadiq (a) said: In the heavens, there are two angels whose mission is to oversee the servants. They advance him who behaves modestly, and humiliate him who behaves proudly.�[٨٠

Any behavior of arrogance or haughtiness is inevitably the result of the feeling of� humility in the mentality of the arrogant or the haughty.�[٨١

A quarrel broke out between Salman al-Farsi[٨٢] and a man who addressed to him: �Who are you and what are you?� Salman answered: �The first of you and me is a dirty sperm. The last of you and me is a stinking carrion. On the Day of Resurrection, the scales will be maintained. Those whose good deeds will weigh heavier on the scale will be the true noble men, but those whose good deeds will be lighter on the scale, will be the true inglorious.�[٨٣

Disadvantages of Arrogance

Arrogance surrounds with a ring of vanity and pride and inflicts with the fondness of selfishness and showiness to the degree that nothing will satisfy the arrogant except false flattery and fake praise. The arrogant, then, can no longer see his defects and shortcomings, care about self-discipline, or remedy his flaws. The result will be that he becomes the target of criticism and the subject of malice and revulsion. Furthermore, the arrogant is the remotest from the right and justice. The arrogant, too, excites people�s malice and loathing in such a way that nobody else can do.

Incentives of Arrogance

Self-esteem is one of the incentives of

arrogance, which occurs only when one feels that he bears abundant knowledge, high .position, big fortune, or the like stimulants of selfishness

It may also be arisen from enmity, envy, or pride that may urge to challenge the ideal individuals for belittling their qualities of honor and daring them through various sorts .of verbal and active practices

Levels of Arrogance

.Levels of arrogance vary according to the intensity of its signs

The first level is that which is treated with modesty without allowing its signs and .disadvantages to appear

The second level is that when arrogance grows and allows its signs to appear through .vain behaviors with people

The third level is that in which arrogance prevails so aggravatingly causing megalomania and excessive fondness of high rank and showiness. Hence, you see the affected ones go on referring to their merits and disparaging others. This is in fact .the worst level of arrogance

Sorts of Arrogance

Arrogance against God: This stands for the abstention from believing in Him and the vanity against obeying Him. This is definitely the worst kind of atheism and the most .hideous sort of arrogance

Arrogance against the prophets: This stands for the vanity against believing and submitting to them. Though the two are very close to each other, this sort is, to some .extent, less horrible than the first

Arrogance against people: This is achieved by showing contempt against people and regarding one�s being too far above them in words and deeds. Arrogance against the scholars�by regarding oneself too high for asking them or seeking their knowledge, is a subclass

.of arrogance against people

Treatment of Arrogance

The arrogant should recognize his reality: his origin is a dirty sperm and his end is stinky carrion. Between these two, man is weak and feeble. Hunger and thirst exhaust him, ailment and sickness overcome him, poverty and harm afflict him, and death and wear will inevitably befall him. Man cannot provide benefits and cannot save himself :from misfortunes

There is the life hereafter which We have prepared for those who do not want to� impose their superiority over the others in the land nor commit evil therein. The happy �(end certainly belongs to the pious ones. (۲۸:۸۳

.Hence, the best people are the most well-mannered, helpful, pious, and righteous

Man should keep in mind the advantages of modesty as well as the disadvantages of arrogance. He should also remember the words of praise that were said about modesty and these of dispraise that were said about arrogance. It is said: �For people of reason, modesty with ignorance and stinginess is better than arrogance with mannerism and openhanded. Modesty, then, is such a great good feature covering two bad qualities, and arrogance is such a bad quality screening two good [traits.�[۸۴

SATISFACTION

Satisfaction is to please oneself with the minimal necessities that meet the needs and to neglect everything additional. It is a noble trait revealing dignity and high moral :standard

Imam as-Sadiq (a) said to the man who complained about his increasing greed: �If you think it is fortunate for you to have only what suffices you, then you will be sufficed with the

least needs of this world. If you think it is not sufficient for you to have the minimum [needs of this world, then all the worldly pleasures will not suffice you.�[۸۵

Imam al-Baqir (a) said: �Beware of aspiring after that who is higher than you are. You should regard sufficient for you what Allah said to His Prophet: �Do not be admired by their fortunes or sons.� �Do not extend your eyes to the pleasures of the worldly life which We had given as enjoyment to some of them.� If you are afflicted with such feelings, you should then remember the lifestyle of the Prophet (s). His food was barley, sweets were the dates, and firewood was the leaves of date-[palm trees if found.[۸۶

He who satisfies himself with that which Allah has given to him is surely the richest� [of people.�[۸۷

The satisfied is surely the richest of people because richness, in reality, is not to need for people. The satisfied is content and convinced with that which God has given to .him; therefore, he does not need people and does not ask anyone except God

It was related that when Galen, the famous Greek physician, was dead, people found :in his pocket a sheet of paper with the following script

Everything that you earn moderately is for the good of your body. Everything that� you give as alms is for the good of your spirit. Everything that you leave behind you is for the good of others. The charitable is alive even if he is taken to the

other abode. The wrongdoer is dead even if he is in this world. Satisfaction covers the defects. Moderation increases the much amount. For son of Adam, there is nothing [more helpful than trust in God.�[٨٨

Advantages of Satisfaction

Satisfaction has a remarkable influence on the individuals� lives. It achieves physical and mental relaxation, and breathes the spirits of honor, disdain, and chastity. The satisfied is in fact happier, more tranquil, and meeker than the greedy. Furthermore, satisfaction supplies with spiritual awakening and discerning, and urges to ready for .the life to come, practice righteous deeds, and gain the incentives of happiness

It is related that al-Khalil ibn Ahmed al-Farahidi[٨٩] was suffering starvation among the poor people of Basra while others were benefiting by the profits of his writing works. Once, Sulaiman ibn Ali the Abbasid summoned him to attend in al-Ahwaz for teaching his son. Al-Khalil served the messenger of Sulaiman few pieces of dry bread and said: �You can eat this because I do not have anything else. As long as I can find �.such pieces of bread, I am not in need for Sulaiman

When the messenger asked al-Khalil for an answer for Sulaiman, the latter said �as poetic verses--: �Tell Sulaiman that I am not in need for him since I am rich but without possessing any fortune. The true poverty lies in one�s spirit, not in the scarce of money. The true richness, as well, lies in one�s spirit, not in the abundance of fortune. Sustenance is measured and already decided. Weakness will not decrease

[the sustenance, and frequent movements will not increase it.�[٩٠

Othman ibn Affan, once, sent a bag of dirhams to Abu Tharr and told the slave who - would carry them that he would be manumitted if Abu Tharr would accept it. Abu Tharr, however, did not accept that present in spite of the slave�s importunate insistence. �Please,� said the slave, �accept it, for I will be manumitted if you do.� [Abu Tharr answered: �But I will be enslaved if I do!�[٩١

Deoganes al-Kelbi was one of the famous wise men of Greece. He was so ascetic. - He did not possess anything and did not live in a house. Alexander, once, summoned him. He said to the messenger of Alexander: �Tell him: the same thing that prevented you from coming to me has prevented me from coming to you. You did not come to me because you are not in need for me out of your power, and I will not come [to you because I am not in need for you out of my satisfaction.�[٩٢

Al-Mansour, the Abbasid caliph, wrote a missive to Abu Abdullah as-Sadiq (a): �Why do you not visit us like the others?� The Imam answered: �We do not have any worldly pleasure that we anticipate you to stop, nor do you have any matter of the world to come for us that we expect to gain from you, nor are you enjoying bliss on which we should congratulate you, nor are you suffering a misfortune for which we :should console you.� Al-Mansour wrote

You may accompany us so that you will advise us.� The Imam answered: �He� who seeks the worldly pleasures will not advise you, and he who seeks the world to come will not accompany you.�[93]

GREED

Greed is the excess fondness of money and fortune. It is one of the bad manners that draw to various evils and sins.

Amir ul-Mu'minin (a) said: �Know with certainty that you cannot achieve your desire and cannot exceed your destined life. You are on the track of those before you. Therefore, be humble in seeking and moderate in earning because often seeking leads to deprivation. Every seeker of livelihood does not get it, nor is everyone who is moderate in seeking deprived.�[94]

Imam al-Hasan (a) said: �People�s perdition lies in three things: arrogance, greed, and envy. Arrogance is the perdition of the religion. Because of arrogance, Eblis[95] was cursed. Greed is the enemy of the soul. Because of greed, Adam was dismissed from Paradise. Envy is the pioneer of evil. Because of envy, Cain killed Abel �the two sons of Adam--.�

Imam al-Baqir (a) said: �In his love for the world, the greedy is like the silkworm: the more it wraps in its cocoon, the less it has of escaping from it, until it dies of grief.�[96]

Imam as-Sadiq (a) said: �If son of Adam were to possess two valleys of gold and silver, he would long for a third. Son of Adam, your stomach is but an ocean or a valley that cannot be filled in with anything except dust.�[97]

The destruction that�

the fondness of fortune leaves on a man is more effective than the deed of two ravenous wolves that attack a shepherdless herd�one from the front and the other from the back. The Muslim�s honor, however, lies in his religiosity.�[۹۸]

Disadvantages of Greed

Greed enslaves man and causes him grief. The greedy cares only for collecting fortunes without stopping at any limit. Whenever he achieves a goal, he works for achieving another and, so, he becomes the slave of avidity until death strikes him. He, also, exerts laborious efforts for collecting riches, but he is the less beneficiary. He tires for gaining fortunes, but death comes unexpectedly upon him to deprive him of enjoying that fortune. The heirs, then, enjoy his fortune so easefully. Furthermore, greed takes to the slips of sinful matters that produce problematic situations in the world to come. It also hinders from doing charity.

Treatment of Greed

It is necessary to keep in mind the disadvantages and the worldly and religious inconveniences of greed and to remember that man will be interrogated about the legally gotten pleasures of this world, punished for the illegally gotten, and blamed for the suspicious.

It is necessary to ponder over the aforementioned virtues of satisfaction, contemplating the life accounts of the great personalities, such as the prophets, their successors, and the saints, especially in the field of asceticism.

It is advisable to avoid looking enviously to the richer ones and those who enjoy false luxuries of this world, and to consider the less rich.

It is necessary to achieve living moderation, for

.it is the most important factor that contributes in alleviating the tension of greed

Imam as-Sadiq (a) said: �I guarantee for the moderate that he will not see �.poverty

GENEROSITY

Generosity is the opposite of stinginess. It stands for offering money, food, or any other lawful gaining out of one�s free will. It is in fact the worthiest nature. As a sign of the unprecedented virtue of generosity is that you see every precious and :appreciable thing is described as generous. For example, God says

�.(This is a generous Quran (۵۶:۷۷�

�.(A generous messenger came to them (۴۴:۱۷�

�.(And corn-fields and generous mansions (۴۴:۲۶��

:The The Ahl ul-Bayt (a) therefore praised generosity laudably

Imam as-Sadiq related that the Prophet (s) said: �The best men in view of faith is the [most openhanded.�[۹۹

The generous is close to Allah, close to people, and close to Paradise. The stingy is� [remote from Allah, remote from people, and close to Hell.�[۱۰۰

Imam al-Baqir (a) said: �A generous young man who is plunging in sins is favorable, [in the sight of Allah, to a niggardly old man who plunges in worship.�[۱۰۱

Spend and be sure that Allah will recompense you. Any male or female servant �of� Allah�who behaves stingily in a field that pleases Allah will surely spend many folds in [a field that displeases Him.�[۱۰۲

Advantages of Generosity

A society cannot feel happy or tranquil unless its individuals feel the spirit of mutual sympathy and harmonize with each other in feelings and senses. Such being the case,

the society will be just like a compact building. Mutual sympathy has a

bright picture that shines with beauty and brilliance. Undoubtedly, the noblest, most beautiful, and most everlasting picture of mutual sympathy is the feelings of the .wealthy individuals for the poor. Such feelings will surely ease the pains of poverty

By the application of this noble humane principal, (namely, the principals of mutual sympathy) the poor will bear the feelings of amicability towards the wealthy, and this .will help the community live happily

From this cause, the Islamic Sharia has called for openhandedness and sympathy with the poor, and condemned the societies whose individuals suffer starvation and deprivation without finding any one who extends the hand of help towards them. It .has also regarded the wealthy who do not help the poor as being very far-off Islam

The Prophet (s) said: �He who begins his day without caring for the affairs of the �.Muslims is not a Muslim

He who passes a night satiated while his neighbor is hungry has never believed in� me. On the Day of Resurrection, Allah shall not look at the inhabitants of a village one [of whose individuals is hungry.�[۱۰۳

Fields of Generosity

Virtues of generosity vary according to its fields. The noblest virtue of generosity, however, is carrying out the obligations of the Sharia, such as the zakat,[۱۰۴] khums, .[۱۰۵] and the like

The Prophet (s) said: �The most generous is he who fulfills that which Allah has [deemed obligatory upon him.�[۱۰۶

Then comes the second criterion of generosity, which is the settlement of the dependants� needs. In addition to its being obligatory in the sight of both the

Sharia and traditions, this matter is very important because, naturally, a man�s .family members are the worthiest of his charity and kindness

Some individuals may behave abnormally in this regard. They may ignore this genuine natural principal and go on conferring generously on the strangers for seeking reputation, while they behave stingily with their family members who, such being the case, will live in neediness and suffer poverty. Such irregular behaviors are originated .from meanness and foolishness

Imam al-Kadhim (a) said: �Man�s dependants are his prisoners. Anyone upon whom Allah confers with graces should be generous towards his prisoners. If he does not, he will soon be deprived of these graces.�[۱۰۷]

Imam ar-Rida (a) said: �Man should save the requirements of his family members� lives, so that they will not hope were he dead.�[۱۰۸]

It is a big mistake to deprive the relatives of such emotions and pour them on the foreigners, because such behavior is regarded as barefaced disgrace that arouses the relatives� hatred and deprives of their sympathy. The true generous should begin with the nearest and the most beneficiary in his endowments, such as friends, neighbors, and people of virtue, because such classes are worthier of being treated .generously

Incentives of Generosity

The incentives of generosity vary according to individuals and reasons of openhandedness. The noblest incentive in this regard is that which is offered for the sake of God. The incentive may be the desire for gaining praise and glory and, in this case, the generous is regarded as the merchant who bargains with his generosity. The

incentive may, also, be the desire for gaining something or being saved from a fearful .harm. These two matters encourage generosity

Love plays the greatest role in the encouragement on openhandedness for attracting .and drawing the emotions of the beloved

It is worth mentioning that the results and fruits of generosity will not be sweet unless it is freed from the reproachful reminding of the favor, the blemishes of .procrastination, and the appearances of exaggeration

Imam as-Sadiq (a) said: �Favors are worthless unless they are disregarded, veiled, and provided immediately. If you disregard your favors, you will surely revere the one to whom you have done that favor. If you cover up the favors that you do, you will surely accomplish your deeds. If you offer your favor as soon as possible, you will surely give it pleasantly; otherwise, you will destroy and give unpleasantly.�[۱۰۹]

ALTRUISM

Altruism is the noblest concept of generosity. Not everyone can adorn himself with this trait, because it is dedicated to the few ideal persons whom are characterized by openhandedness and who attained the climax of generosity as they gave liberally while they are in urgent need. They therefore preferred charity to the settlement of :their needs. The holy Quran praises the virtues of such persons

�They give preference to them over themselves - even concerning the things that they themselves urgently need (۵۹:۹).�

Imam as-Sadiq (a) said: �The best almsgiving is that which is given by the needy. Allah says: They give preference to them over themselves - even concerning the things that they themselves

[urgently need (٥٩:٩).�[١١٠

:The Prophet (s) was the highest example of altruism

.Jabir ibn Abdullah said: The Prophet (s) had never refused anyone�s request

Imam as-Sadiq (a) narrated: In al-Jirana, the Prophet (s) distributed the treasury among people. He gave every single individual who asked from him. As people crowded around him, they pushed him until he had to lean on a tree that scratched his back. People kept on pushing him until they took him away from that tree and his garment was hanged to one of its branches. He was shouting: �People, let me have my garment! By Allah I swear, even if I have treasures as many as the trees of [Tuhama, I will distribute among you. You shall never find me coward or stingy.�[١١١

The Prophet (s) used to prefer the poor to himself. He used to give them his food while he suffered hunger to the degree that he, once, tied the stone of hunger on his .stomach so as to share the pains of hunger with the poor

Imam al-Baqir (a) said: �The Prophet (s) had never eaten his fill for three consecutive [days since Allah gave him the Divine Mission.�[١١٢

The The Ahl ul-Bayt (a) were copies of the Prophet in the fields of generosity and .altruism

Imam as-Sadiq (a) narrated: Ali was the most similar to the Prophet. He used to eat [bread with oil and serve people with bread and meat.[١١٣

:The following holy Verse was revealed for Ali and his family

:They feed the destitute, orphans, and captives for the love of Allah, saying�

We only feed you for the sake of Allah and we do not want any reward or thanks from �.(you (۷۶:۹

The disciples of The The Ahl ul-Bayt have unanimously agreed that the previous holy Verse was revealed for Ali, Fatima, al-Hasan, and al-Hussein (a). Moreover, a good .deal of ulema of other sects have also asserted so

Interpreting Sura of al-Insan, az-Zamakhshari records the following narration in his :book titled Tafsir ul-Keshaf

:Ibn Abbas narrated

The Prophet (s), with some of his companions, visited al-Hasan and al-Hussein who were sick. They suggested that Imam Ali should vow a three-day fasting if they would recover their health. The Imam, as well as their mother Fatima and Fudda their bondwoman implemented that suggestion. When al-Hasan and al-Hussein were healed, the group fasted. The Imam had no food at that time; therefore, he had to borrow three measures of barley from Shimon the Jew. In the first day, Fatima (a) milled and baked one of these measures. In the very time of breaking fast, a poor man knocked their door and said: �Peace be upon you; the family of Mohammed. I am a poor Muslim. Serve me with food and God may serve you from the food of Paradise.� The Imam gave him his share. The others pursued him and gave their shares. They passed that night without eating anything. On the second day of their fasting, an orphan complaining hunger knocked their door in the time of breaking fast. They offered their shares and passed the second night without having

anything except water. On the third day and in the very time of breaking fast, a prisoner complaining hunger knocked their door asking for some food. They all .offered him their shares before having anything of it

On the fourth day, Imam Ali took al-Hasan and al-Hussein to the Prophet while they were trembling because of hunger. �I am very touched for what I see,� said the Prophet who walked with them to their house. There, he saw Fatima standing in her place of prayer while her belly was stuck to her back and her eyes were deep-set. He was affected by such a view. In the meantime, the Archangel Gabriel descended and said: �Mohammed, enjoy it. Allah may please you in connection to your household.� [He then recited the Sura.[۱۱۴

STINGINESS

STINGINESS

Stinginess stands for the abstention from giving in situations of generosity. It is the opposite of generosity and among the mean features that cause humility, hatred, and :disgrace. Islam has censured and warned the Muslims strongly against stinginess

It is you who are asked to spend for the cause of Allah, but some of you behave in a� niggardly way. Whoever behaves miserly does so against his own soul. Allah is Self-�.(sufficient and you are poor (۴۷:۳۸

The stingy ones who try to make others stingy or those who hide the favors that� Allah has bestowed on them. We have prepared a humiliating torment for the �.(disbelievers (۴:۳۷

Those who are avaricious of the favors that Allah has given them should not think� that this is good for

them. Avarice is evil and whatever they are avaricious about will be tied to their necks �.(on the Day of Judgment (۳:۱۸۰

Imam as-Sadiq narrated on the authority of his fathers that Amir ul-Mu'minin (a) once heard a man saying that stinginess is less forgivable than wronging. The Imam commented: �No, this is a lie. A wrong man may repent, seek Allah�s forgiveness, and correct his mistakes. But when one behaves in a stingy mood, he will not defray the zakat and almsgiving, will not regard his relatives, will not receive the guests hospitably, and will not spend his fortune in the cause of Allah and in the fields of [charity. Paradise is forbidden for the stingy.�[۱۱۵

I wonder at the stingy who speeds towards the very destitution from which he� wants to run away and misses the very ease of life which he covets. Consequently, he passes his life like the destitute, but will have to render an account in the next world [like the rich.�[۱۱۶

Disadvantages of Stinginess

Stinginess causes malice and hatred of the close as well as the foreigners. The closest individuals of the stingy may hope were he dead, because he deprives them of his fortune and they expect greedily to inherit him. Besides, the stingy is the most tiring: he exerts all efforts for collecting fortunes, but he does not enjoy them, because he very soon leaves all the fortunes to the heirs. Hence, �he passes his life in this world like the destitute, but will have to render an account in the next

�.world like the rich

Forms of Stinginess

All forms of stinginess are abominable; yet, there is a variance among them. The most sinful form of stinginess is the refusal to defray the financial obligations that God has imposed upon Muslims for organizing their economical lives. Thus, the defects of stinginess vary among persons and states. For example, the stinginess of the wealthy is worse than that of the poor, and to behave stingily with the dependants, relatives, .friends, and guests is uglier than it is with the foreigners

Treatment of Stinginess

The advantages and disadvantages of stinginess should be kept in mind, because this may decrease the vehemence of stinginess. If this is not useful, the stingy should prompt himself to openhandedness for the desire of gaining good reputation. If a man feels at ease with openhandedness, he will discipline himself with sincerity and will like .for himself to spend in the cause of God

There are definite motives of stinginess. The treatment, then, is related to such .motives. To stop these motives is to remove the effects

The strongest motive of stinginess is fear of poverty, which is one of the evil inspirations of the Devil so as to prevent generosity. By its wise and unparalleled style, the holy Quran decides that stinginess is useless, but it brings about bankruptcy and :deprivation

It is you who are asked to spend for the cause of Allah, but some of you behave in a� niggardly way. Whoever behaves miserly does so against his own soul. Allah is Self-�.(sufficient and you are poor (۴۷:۳۸

The holy Quran also decides that everything

that is given or spent out of generosity will not go in vain; yet, God the All-generous :will compensate for it

Whatever thing you spend, He exceeds it with reward, and He is the best of� �(Sustainers. (۳۴:۳۹

The holy Quran continues to enjoin openhandedness, confirming that he who spends for God�s sake is lending God Who will repay him many folds out of His extensive :kindness

Spending money for the cause of Allah is as the seed from which seven ears may� grow, each bearing one hundred grains. Allah gives in multiples to those whom He �(wants. Allah is Munificent and All-knowing. (۲:۲۶۱

The holy Quran addresses a horrible threat against those whom are enslaved by :stinginess

Those who horde gold and silver and do not spend (anything out of it) for the cause� of Allah, should know that their recompense will be a painful torment on the Day of Judgment and that their treasures will be heated by the fire of hell and pressed against their foreheads, sides and back with this remark: �These are your own treasures which you hoarded for yourselves. See for yourselves what they feel like.� �((۹:۳۴-۵

Among the other incentives of stinginess is fathers� excessive care for the future of their sons. Such fathers will not spend their fortunes so as to save them for their sons, believing that such fortunes will protect their sons from poverty. Such an emotion, which is deep-rooted in man�s mentality, cannot be harmful or excessive if it is moderate, reasonable, and away from negligence and exaggeration. Nevertheless, it

is unfit for people of reason to feel such an emotion so exaggeratively. The holy Quran warns fathers against the prevalence of this emotion over them so that they :will not be seduced by the love for their sons

Know that your possessions and children are a temptation for you and that Allah� �(has the greatest reward for the righteous ones. (٨:٢٨

:(The best word in this regard is the following missive of Amir ul-Mu'minin (a

So then, the worldly collection, which is between your hands, was possessed before� you and will be possessed by others after you. You are only hording for one of two men: a man who will use that fortune in the acts of obedience to Allah, and this fortune that you suffered unhappiness until you collected it will be the source of happiness for such an individual. The other man is that who will use the fortune that you collected in the fields of disobedience to Allah, and your hording will cause him unhappiness. None of these two men is worthy of being preferred to yourself or being burdened on your back; therefore, you should hope Allah�s mercy for the past and [hope Allah�s sustenance for the remaining.�[١١٧

Regarding God�s saying, �That is how God will show them their regrettable deeds :(٢:١۶٧),� Imam as-Sadiq (a) said

The intendeds in the previous Verse are those who do not spend their fortunes in� the ways of Allah and then die to leave them to others who will use them either in fields of obedience or disobedience to

Allah. If the heirs use these fortunes in fields of obedience to Allah, those who collected them stingily will see them accounted with the good deeds of those heirs and, therefore, they will feel regretful for them. If the heirs use such fortunes in the fields of disobedience to Allah, the collectors will be regarded as assistants of those [disobedient heirs.�[١١٨

There are groups of people who love money maniacally for its being money, without considering it as the means to a pleasure in this world or the world to come. Such groups find their pleasures only in hording money and, then, they behave towards it .extremely stingily

This sort of love is considered as mania that causes unhappiness and perdition. Money is not the purpose; yet, it is only the means used for livelihood and the :Hereafter. Money that is used for any other means is useless

Since wealth does not necessarily guarantee everlasting happiness, then why do� you not show kindness to the orphans, or urge one another to feed the destitute? Why do you take away the inheritance of others indiscriminately and why do you have an excessive love of riches? When the earth is crushed into small pieces and (when you find yourself) in the presence of your Lord and the rows and rows of angels, your greed for riches will certainly be of no avail to you. On that day, hell will be brought .closer and the human being will come to his senses, but this will be of no avail to him

He will say, "Would that I had done some good deeds for this life." On that day, the punishment of Allah and His detention will be unparalleled. And His bonds will be such �(as none other can bind. (۸۹: ۱۷-۲۶

In the Name of Allah, the Beneficent the Merciful: Woe to every slanderer and� backbiter who collects and hoards wealth, thinking that his property will make him live forever. By no means! They will be thrown into hutamah. Would that you knew what hutamah is! It is a fierce fire created by Allah to penetrate into the hearts. It will engulf �(them in its long columns of flames. (۱۰۴

Amir ul-Mu'minin (a) said: �This world is only termination, suffering, raids, and lessons. As a form of its termination is that, you see that the bows of time are strung, its arrows are put to use, its spears are not missing the target, and its wounds are incurable. It hits the healthy with ailment and hits the alive with death. As a form of the suffering of this world is, that man gathers while he will not have what he gathers and builds but he will not reside in what he builds. Then he leaves to Allah without being able to carry the wealth or use his building. As a form of the raids of this world is that, you imminently see the lucky change into unlucky and the unlucky change into lucky. Between the two, there is nothing more than the luxury that vanished and the misery

that befell. As a form of the lessons of this world is that a man becomes very near to [achieve his expectation but suddenly death captures him.�[۱۱۹

CHASTITY

Chastity is the abstention from whatever is unallowable and unsuitable, such as excessive food and carnal appetites. It is among the noblest traits and highest :features that indicate elevation of faith, self-honoring, and dignity

The Prophet (s) said: �The two hollow things�the stomach and the genitals, are the [main reasons beyond my umma�s[۱۲۰] being in Hell.�[۱۲۱

Imam al-Baqir (a) said: �The best worship in the sight of Allah is the chastity of the [stomach and the genitals.�[۱۲۲

A man said to Imam al-Baqir (a) that his practices of worship were weak and his prayers and days of fasting were few; however, he hope he would eat and copulate only in legal ways. The Imam answered: �No jihad is better than the chastity of the [stomach and the genitals.�[۱۲۳

Reality of Chastity

Chastity does not mean to deprive oneself of the legal desires of food and sex. It only represents the moderation in the use of such desires. As a matter of fact, negligence and excess are always harmful to humankind. The excessive desires for food and sex cause gross dangers to which we will refer in our discussion of gluttony. Shortage in such desires also causes deprivation of the life enjoyments and legal pleasures. It .also causes bodily weakness as well as feebleness of energies and morale

The Sought Moderation

It is difficult to identify the moderation in the desires for food and sex because

of the different needs and energies of individuals. Moderation of an individual may be considered as exaggeration or shortage for another. The relative moderation is to have only the quantity that is sufficient, away from greed and fill. The best criterion in :this regard is that which was stated by Amir ul-Mu'minin

Son! May I instruct you four words after which you will no longer need medicine? Do� not eat unless you are hungry. Stop eating while you are still hungry. Chew food �.deliberately. Before sleeping, go to toilet. You will not need medicine if you follow

In the holy Quran, there is a Verse gathering the whole matter of medicine. It is:� [�Eat and drink but do not be excessive.� (۷:۳۱)[۱۲۴

Advantages of Chastity

Chastity achieves happiness on both levels of individuals and communities. It beautifies man, raises him above gluttony, guards him against flattery to the mean ones, and enjoins him to gain the means of living and desires of life through legal .ways

GLUTTONY

Gluttony is the opposite of chastity. It stands for the excessive desires for food and sex. It is a mean tendency indicating self-feebleness, greedy nature, and slavery of .instincts

Amir ul-Mu'minin (a) said: �He who wants to survive, yet no one will survive forever, should ease his back �from the burdens of debts-, have the food as early as [possible, and reduce copulation with women.�[۱۲۵

Once, Amir ul-Mu'minin (a) ate some dates, drank water, and then beat on his stomach with his hand and said: �Away with him who lets his stomach cause him to

:be in Hell.� He then recited the poetic verse

Whenever you respond to the desires of your stomach and genitals, they both will [give nothing but the extreme dispraise.[۱۲۶

Imam as-Sadiq (a) said: �Gluttony is the source of every malady except fever, which [appears to the body.�[۱۲۷

[The sated stomach overdoes.�[۱۲۸�

[Allah hates the overeating.�[۱۲۹�

Abu al-Hasan (a) said: �If people have moderate food, their bodies will be [healthy.�[۱۳۰

Disadvantages of Gluttony

It is not unacceptable to say that gluttony, charms of the falsities of life, and attraction of luxury and lavish expenditure have been the main elements of retardation. All these elements have taken the nations into corruption. Overeating, for example, has many bad results. Modern medicine has proved that most of the diseases, curls, lines on the skins that deform the attractive lineaments of men and women, accumulation of fats, deepness of eyes, exhausting powers, and ailed mentalities�the reason of all these defects is the continuous gluttony and the fatty foods. It has been also proved that overeating exhausts the stomach and creates various sorts of healthy troubles, .such as arteriosclerosis, angina pectoris, hypertension, and diabetes

The sexual gluttony also causes similar defects, such as impotence of the public .health, disappearance of nervous power, and vanishing of vitality

Treatment of Gluttony

It is necessary for the overeater to keep in mind the advantages of chastity and .ponder over the disadvantages of gluttony

It is necessary for the overeater to try his best to train himself on moderate food. The

protective and remedial constitution of health is the moderation of food and the avoidance of

:overeating. This constitution is summarized in the holy Verse

(Eat and drink but do not be excessive.� (۷:۳۱�

:The treatment of the sexual gluttony is as follows

.Keeping in mind the dangers of sexual excess and moral and material corruptions

Striving the stimulatives of sexual desires, such as looking at the beauties of women, .mixing of the sexes, excessive sexual imagination, and daydreams

FAITHFULNESS AND BREACH

Faithfulness is the fulfillment of the deposited rights. It is the opposite of breach and one of the noblest traits and most dignified qualities that achieve admiration and .success

The opposite of faithfulness is breach, which stands for the seizure and usurpation of rights. It is one of the meanest qualities and nastiest manners that cause indignity, .failure, and disappointment

:Therefore, reports and traditions urged faithfulness and warned against breach

Allah commands you to return that which had been entrusted to you to the rightful� owners. Be just when passing judgment among people. Allah's advice is the most �(noble. (۴:۵۸

Believers, do not be dishonest to Allah and the Messengers or knowingly abuse� �(your trust. (۸:۲۷

The Prophet (s) said: �My umma will be kept in goodness so long as they do not breach the trusts of each other, keep on fulfilling their trusts, and defray the zakat; [otherwise, they will be inflicted with famine and harsh years of draught.�[۱۳۱

The fulfillment of the trusts brings sustenance, while treachery causes� [poverty.�[۱۳۲

�.He who breaches the trust is not one of us�

Imam as-Sadiq (a) said: �Do not be deceived by their very much offering of prayers and observance of fasting. In fact, prayers and

fasting have become habits that they feel desolate if they omit them. You should test [them by their truthfulness and fulfillment of trusts.�[۱۳۳

Abide by God-fearing and fulfillment of the trusts of them who deposit things with� you. If the killer of Ali ibn Abi Talib deposits with me a trust, I will surely keep it for [him.�[۱۳۴

Advantages of Faithfulness and Disadvantages of Breach

Faithfulness plays a great role in the lives of nations. It is the system of their deeds, the support of their affairs, the title of their nobility, and the way to their moral and material development. The faithful individuals win the others� admiration, trust, love, and confidence. Besides, such individuals will win shares in people�s fortunes and profits. This fact is applicable to all nations whose lives cannot advance without the surroundings of confidence. Through faithfulness, the Arabs could control the reins of economy and keys of industry and commerce that brought abundant profits. Unfortunately, Muslims, thereafter, neglected faithfulness; therefore, they failed and .were disappointed

Thus, breach of trusts is one of the major reasons of failure. It is a serious factor causing mutual mistrust, enmity, and fear. Such factor results in social corruption, .loose of ties, waste of interests, and dissipation of energies

Forms of Breach

There are many forms of breach that vary in the scope of its cruelty, crimes, and results. The evilest form is trahison that is committed by the thinkers and writers who violate the sacred facts of science by means of distortion and misrepresentation. The divulgement of Muslims� secrets is

another form of breach. A third one is the breach of the deposits. To confiscate such deposits is surely a double crime of breach, larceny, and usurpation. There are many other repulsive forms of breach that injure both the individuals and communities, such .as trickery, cheating, deficient measurements, fraud, and dishonesty

FRATERNITY

Spiritual Fraternity

The pre-Islamic era was a stage of tragedies in the various mental and material fields. Moral dissolution and disorder were the most horrible tragedies that caused people to practice natures of beasts, law of jungle, disagreement, fighting, killing, .usurpation, and declamation of revenge and retaliation

When the dawn of Islam rose to spread its lights over humankind, it could, through its immortal principles and unparalleled constitution, stop these tragedies and cut off these combats. Then, it changed these ignorant herds into �the best nation that ever existed among humanity.�[١٣٥] Faith replaced atheism, order replaced disorder, .knowledge replaced ignorance, peace replaced war, and mercy replaced retaliation

Thus, these concepts faded away and were replaced by the new Islamic principles. The Prophet (s) began to establish that ideal nation whose individuals were unique in order, morals, and perfection. As they progressed under the pennon of the holy Quran and the leadership of the Prophet (s), Muslims flew in the horizons of generosity until they could achieve the principle of fraternity in such a method that could not be achieved by any other code. Moreover, the ties of belief became stronger than those .of kinship, and, likewise, the bonds of faith exalted over the tribal and national bonds

Muslims, hence, became a united nation of compact lineup, high edifice, and fluttering :pennon

People, We have created you all male and female and have made you nations and� tribes so that you would recognize each other. The most honorable among you in the sight of Allah is the most pious of you. Allah is All-knowing and All-aware (۴۹:۱۳).�

The holy Quran went on implanting the concepts of spiritual fraternity in the mentalities through numerous Verses compacted by a remarkable and wise style.

:The Quran, once, legislates fraternity as a law that should be applied by Muslims

Believers are each other's brothers. Restore peace among your brothers. Have fear� of Allah so that perhaps you will receive mercy (۴۹:۱۰).�

On another occasion, the Quran confirms the law of fraternity and warns against factors of disagreement, reminding of the grace of the Islamic fraternity and :harmony after long periods of disagreement and fighting

All of you united hold fast to the rope of Allah, and recall how He favored you when� your hostility to each other had torn you apart. He united your hearts in one faith and through His grace you became brothers (۳:۱۰۳).�

In abstract, Islam has exerted all efforts for strengthening the spiritual fraternity among Muslims and protecting it against trends of disagreement and separation through the constitution of the social ties.

:As a model, we provide the following

The Islamic constitution of the social ties took Muslims� emotions and feelings far above the slavery of the tribal sectarianism to guide them to the noblest aim; namely, the obedience to God and

the seeking of His satisfaction. Love, hate, giving, deprivation, support, and disappointment�all these should be for the sake of God. Such being the case, the handles of fraternity will become firmer and Muslims will become the like of the well-established building each part of which strengthens the other.

The Prophet (s) said: �The mutual love of the believers that is intended sincerely for the sake of Allah is one of the greatest classes of faith. He who loves, hates, gives, deprives�all for the sake of Allah is surely one of the choices of Allah.�[۱۳۶]

Imam as-Sejjad (a) said: �When Allah will gather the past and the late generations on the Day of Resurrection, a caller that everybody will hear will cry out on those who loved each other for the sake of Allah. A few people will stand up. They will be sent to Paradise without being rendered to judgment. In their way to Paradise, the angels will meet and ask them. �We are going to our abodes in Paradise without being rendered to judgment,� they will answer. As the angels ask them about their class, they will answer, �We loved each other for the sake of Allah.� As the angels ask them about their deeds due to which they have gained such a rank, they will answer, �We loved and hated for the sake of Allah.� The angels then will say: Very well is the reward of the doers of charity.�[۱۳۷]

Imam al-Baqir (a) said: �If you want to know whether you are to the good or

not, you should test your heart: if it loves the people of obedience to Allah and hates the people of disobedient to Him, you are then to the good and Allah loves you. If your heart hates the people of the obedience to Allah and loves the people of the disobedience to Him, you are then not to the good and Allah hates you. Certainly, man [will be attached to the one whom he loved.�[١٣٨

Imam as-Sadiq (a) said: �On the Day of Resurrection, those who love each other purely for the sake of Allah will be on luminous stages; the light of their faces, bodies, stages, and everything will be shining so that shining will be their distinctive feature and everybody will point to them and say those loved each other for the sake of [Allah.�[١٣٩

[He who does not love or hate for the sake of the religion is not Muslim.�[١۴٠�

The Islamic constitution of the social ties enjoined Muslims to adhere to the factors of coalition, dignity, and luxury, such as exhorting each other to the right, helping each other in fields of piety, supporting each other for the achievement of justice, and joining the forces in the economical fields of life. According to the Islamic Sharia, all Muslims are one family whose matters of happiness and unhappiness are the same. :The constitution of such a family is

Muhammad is the Messenger of Allah and those with him are stern to the� �(disbelievers yet kind among themselves. (۴٨:٢٩

And The slogan is �the saying of the Prophet

:(S)

He who begins his day without caring for the affairs of the Muslims is not a� �.Muslim

The Islamic constitution of the social ties warned Muslims against all factors of separation, hostility, obscenity, backbiting, talebearing, breach, and cheating as well as all other matters that arouse seditions and rancor. The Muslims� principal in this :point is the Prophet�s saying

The true believer is only he whom Muslims can trust in regard with their estates and� souls. The true Muslim is only he whom Muslims are saved from his hand �physical harm- and tongue- verbal harm-. The true Muhajir[۱۴۱] �emigrant- is that who [deserts the sins.�[۱۴۲

The Islamic constitution of the social ties granted the opportunities of improving friendly relations between Muslims, such as exchanging visits, frequenting religious circles, and witnessing Islamic gatherings such as collective prayers, hajj,[۱۴۳] and the .like

SECTARIANISM

Sectarianism stands for supporting one�s people, family, or homeland on bases in violation of the law, right, and justice. Islam has fought against sectarianism and .warned Muslims from its vices

The Prophet (s) said: �Whoever has the least amount of fanaticism in his heart shall be raised by Allah on the Day of Resurrection together with the pagan Arabs of the [pre-Islamic times.�[۱۴۴

By means of Islam, Allah eradicated the fanaticism of the pre-Islamic times and the� taking pride in fathers. Certainly, all people belong to Adam who was created from [dust. The best of you in the sight of Allah is the most pious.�[۱۴۵

Imam as-Sadiq (a) said: �As for him who behaves fanatically, Allah will bind him with

a

[fire band.�[۱۴۶

:Imam al-Baqir (a) narrated

Salman al-Farsi -the Persian- and Omar were among some companions who began mentioning their tribes and lineages proudly. Omar asked Salman: �What is your tribe?� Salman answered: �I am Salman the son of God�s servant. I was astray, but God guided me through Mohammed. I was poor, but God made me rich through Mohammed. I was slave, but God set me free through Mohammed. This is my lineage, �.Omar

As he was told of the previous discussion, the Prophet (s) commented: �People of Koreish! A man�s lineage is his religion, personality is his moralities, and origin is his intellect. Allah says: People, We have created you all male and female and have made you nations and tribes so that you would recognize each other. The most honorable �.(among you in the sight of Allah is the most pious of you (۴۹:۱۳

He (s) turned to Salman and said: �Salman! No one of those is preferable to you by any means except piety. You are preferable to him whom you are more pious than he [is.�[۱۴۷

The best evidence on the credibility of Islam in its denial of the confessional feud and deciding faith and piety to be the criterion of preference is the fact that Abu Lahab who was the real Arab and the uncle of the Prophet (s) was declared as disbeliever :and that he would be punished and tortured in Hell because of his atheism

May the hands of Abu Lahab perish! May he too perish! His property and worldly� gains will be

�(of no help to him. He will suffer in a blazing fire. (۱۱۱:۱-۴

Salman, on the other hand, was Persian and away from Arabism, but the Prophet (s) :granted him that immortal medal of honor

�.Salman is one of us�The The Ahl ul-Bayt�

This was for nothing other than his high faith, genuine honesty, and wholehearted .devotion to God and His Messenger

Reality of Sectarianism

The dispraised sectarianism against which Islam has warned is supporting one .another in fields of wrongness and taking pride in the non-Islamic values

Conversely, there is the fanaticism for the right as well as the support of one another on achieving the public interests of Islam, such like defending the religion, guarding the Islamic homeland, and protecting Muslims� dignities, souls, and fortunes. This sort of fanaticism is praised since it results in uniting the aims and efforts and .achieving dignity and poise for Muslims

Imam as-Sejjad (a) said: �The fanaticism for which one is offended is to prefer the evil individuals of one�s clan to the righteous people of another. To love one�s clan [is not a sort of fanaticism, which is to support one�s people on evildoings.�[۱۴۸

Calamities of Sectarianism

A survey into the Islamic history, as well as the reasons of the collapse of Muslims, proves that the confessional feuds were the main reason that resulted in the disagreement, disunity, and crumbling of Muslims and their powers that led to such a gloomy destiny. Muslims were humiliated only when the disuniting tendencies of fanaticism found grounds in their mentalities and caused their handles of mutual affection to

be broken and their ties of fraternity to be split up. Hence, they became the example of retardation, separation, and humbleness after they had been the symbol of superiority, cohesion, and pride. They did not take heed of God�s saying:

�All of you united hold fast to the rope of Allah, and recall how He favored you when your hostility to each other had torn you apart. He united your hearts in one faith and through His grace, you became brothers. You were on the verge of falling headlong into the abyss of fire, but Allah saved you. (۳:۱۰۳)�

JUSTICE

JUSTICE

Justice is the master of virtues and the course to peace. Islam has glorified justice and encouraged it through numerous texts of the Quran and the Sunna:

�Allah commands (people) to maintain justice, kindness, and proper relations with their relatives. (۱۶:۹۰)�

�Be just in your words, even if the party involved is one of your relatives. (۶:۱۵۲)�

�Allah commands you to return that which had been entrusted to you to the rightful owners. Be just when passing judgment among people. (۴:۵۸)�

As he was asked about the codes of the religion completely, Imam as-Sejjad (a) said: �They are to say the right, judge with justice, and fulfill the pledge.�[۱۴۹]

Imam as-Sadiq (a) said: �Justice is more delicious than honey, softer than butter, and more sweet-smelling than musk.�[۱۵۰]

Imam ar-Rida (a) said: �The application of justice and charity is sign of the continuance of graces.�[۱۵۱]

Forms of Justice

(۱) Man�s justice towards God:

This is the brightest form, the highest concept, and the title of credibility of justice. How is it possible for anyone to fulfill the obligations of God so justly since God is the All-benefactor Whose graces are innumerable and favors are incalculable? It is impossible to achieve justice towards the Lord Who is absolutely Self-Sufficient .except through confessing of shortcoming

Justice towards God stands for the believing in Him, being sincere with Him, believing in His messengers and representatives, and responding to the necessities, such as the love for Him, having the honor of worshipping Him, persisting on the obedience to .Him, and being away from the acts of disobedience to Him

Man�s justice (۲)

:towards the society

This form of justice can be achieved by observing the individuals� rights, refraining from maltreating them, dealing with them through noble traits, and courtesy, and sympathizing the poor as well as the other matters of social justice.

:In the holy Quran, God summarizes the factuality of the public justice by saying

Allah commands (people) to maintain justice, kindness, and proper relations with� their relatives. He forbids them to commit indecency, sin, and rebellion. Allah gives you advice so that perhaps you will take heed. (۱۶:۹۰)�

:Amir ul-Mu'minin (a) depicted the course of the social justice so briefly and eloquently

My son, make yourself the measure for dealings between you and others. Thus,� you should desire for others what you desire for yourself and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good to others, as you would like good to be done to you. Regard bad for yourself whatever you regard bad for others. Accept that (treatment) from others, which you would like others to accept from you. Do not talk about what you do not know even though what you know be very little. Do not say to others what you do not like to be said to you.�

:Justice towards the dead (۳)

The alive should be just towards the dead who departed this life leaving fortunes and gaining nothing in their everlasting journey except a few yards of clothes and narrow spans of the inside of the earth.

It is just for the alive to

feel sympathetic to the dead and reward them equitably by implementing their wills, defraying their debts, doing charitable and righteous deeds for their sake, and .seeking God�s forgiveness to them

Imam as-Sadiq (a) said: �The dead feels happy for seeking Allah�s mercy and forgiveness for him in the same way as the alive feels happy for the presents gifted to �.him

As for Muslims who do a charitable deed for the sake of a dead, Allah will double� [their rewards and will reward the dead for that deed, too.�[۱۵۲

:Justice of the rulers (۴)

Because of their being the leaders of people and the guardians of nation, the rulers are the worthiest of being characterized by justice. On that account, the rulers� justice represents the highest concept of justice and the most influential. Through the rulers� justice, security is achieved, peace predominates, luxury prevails, and the .subjects become happy

Advantages of Justice

The sound souls are created on the nature of the love for justice and hate for wronging. Over the existence on this earth, all human beings agreed unanimously, despite their different trends and courses, on glorifying justice. Furthermore, they have gone on praising its virtues and dedicating themselves to the doing of justice. It is then the secret of the existence of nations and the symbol of virtues. Only was it because the loss of justice, the great powers collapsed and the glorious civilizations .reduced to rubble

The The Ahl ul-Bayt (a) were high examples of justice. Their deeds and words were immortal lessons that light for humanity the courses of

:justice, right, and guidance

In his final disease, the Prophet (s) asked people to retaliate upon him if he had made mistake with any of them intentionally or unintentionally. Suwada ibn Qays said: �God�s Messenger, once, you were riding your she-camel and having a cane in the hand when I received you after you had been in Ta�if. As you were trying to beat your riding animal with your cane, you hit my belly.� The Prophet (s) ordered him to retaliate. �Show me your belly,� asked Suwada, and the Prophet did. �May I put my mouth on your belly, God�s Messenger?� asked Suwada. The Prophet permitted, and Suwada said: �I seek the guard of the Prophet�s place of retaliation �.against fire of Hell

The Prophet then asked him to retaliate or forgive. �I will certainly forgive, God�s Messenger,� said Suwada. The Prophet prayed: �Allah, forgive Suwada ibn Qays, [for he forgave You Prophet Mohammed.�[١٥٣

:Abu Saeed al-Khidri narrated the following

A Bedouin asked the Prophet (s) importunately to defray the debt that he owed him. The companions interfered and reproached the Bedouin, saying, �Woe is you. Do you know to whom are you addressing?� �I am only demanding with my right,� said the Bedouin. The Prophet (s) said to his companions: �You should have been with the right party.� He then summoned Khawla bint Qays and asked her to loan him some dates and promised he would repay her when his share would come to his hand. She did, and the Prophet (s) gave the Bedouin his due in

full after he had invited him to a meal. The Bedouin said: �You have given the due in full. God may give you your due in full.� The Prophet commented: �Those who give the due in full are the best of people. Woe to the nation whose individuals do not give �.the weak his due in full

It is said that the Bedouin embraced Islam after he had seen the high morality of the Prophet, and said: �God�s Messenger, I have never seen such a fair [individual.�[۱۵۴

.Thus was Amir ul-Mu'minin Ali (a). Imam as-Sadiq (a) narrated the following

When he hold the position of caliphate, Ali (a) scaled the mimbar and said: �All praise and thanks be to Allah. I will not seize a single dirham from your shares so long as a single bunch of my dates in Yathrib is available. Be sure. Do you think I will prefer you to myself?� Aqil[۱۵۵] stood up and said: �This means that you will put me and the black ones of Medina on the same level, does it not?� The Imam (a) asked him to sit down, and said, �You have no preference to the black ones of Medina except by [means of a virtue in Islam or piety.�[۱۵۶

The following narration in recorded by Ibn Hagar in his book titled �As-Sawaaiq ul-:Muhriqa� page ۷۹

Ibn Asakir narrated that) Aqil asked Amir ul-Mu'minin (a) to give him some money) because he was poor. The Imam told him to wait until his share of the public treasury would come out. As

Aqil insisted, the Imam asked a man to take Aqil to the market and lead him to the locks of the stores so that he would unlock and take from them. �Do you want me to be thief?� asked Aqil. The Imam (a) said: �And do you want me to be thief as you ask me to give you the shares of Muslims?� Aqil then threatened he would join .Muawiya

As soon as Aqil asked him, Muawiya gave him one hundred thousand dirhams and .asked him to take the mimbar and tell people his story with his brother

Aqil ascended the mimbar and said: �People, when I tried to make Ali give up his religion, he refused and preferred his religion to me. But when I asked Muawiya to [prefer me to his religion, he did.�[۱۵۷

:Ibn Abbas narrated the following

I, once, visited Amir ul-Mu'minin (a) and found him repairing one of his old slippers. As he finished, he added it to the other and asked me to evaluate. �It is valueless,� I answered. As he insisted, I said: �They may be half a dirham.� He (a) commented: �By Allah I swear, these slippers are favorable for me to my leadership to you unless [I constitute the right or reject the wrong.�[۱۵۸

On another occasion, Imam Ali (a) said: �By Allah, I would rather pass a night in wakefulness on the thorns of as-Sadan (a plant having sharp prickles) or be driven in chains as a prisoner than meet Allah and His Messenger on the Day of Judgment as

an oppressor over any person or a usurper of anything out of worldly wealth. And how can I oppress any one for (the sake of a life) that is fast moving towards destruction [and is to remain under the earth for a long time.�[١٥٩

INJUSTICE

INJUSTICE

Terminologically, injustice is to put a thing in an inappropriate place. Polytheism, hence, is grave injustice, because it is replaced with monotheism. Conventionally, injustice stands for the seizure of rights, and the words and deeds of hostility against others, such as revilement, backbiting, confiscation of property, crimes of beating or .murder, and the like forms of wrongdoings

Injustice, however, is one of the bad characteristics that are deep-rooted in most of the mentalities. All over history, humankind suffered various kinds of tragedies that made life seem depressing. It therefore is the comprehensive of sins, source of evils, :and incentive of corruption. God says

�(The unjust will certainly have no happiness. (۶:۲۱�

�(Allah does not guide the unjust. (۶:۱۴۴�

�(Allah does not love the unjust. (۳:۵۷�

�(The unjust will face a painful punishment. (۱۴:۲۲�

We destroyed certain generations who lived before you because of their injustice.� �((۱۰:۱۳

�(Do not think that Allah is unaware of what the unjust people do. (۱۴:۴۲�

On the Day of Judgment) to redeem oneself of one's injustice, one would gladly)� spend the wealth of the whole earth if it were possible. On seeing the torment one will try to hide his regret. They will all be judged fairly and no wrong will be done to them. �((۱۰:۵۴

Amir ul-Mu'minin (a) said: �By Allah, even if I

am given all the domains of the seven (stars) with all that exists under the skies in order that I may disobey Allah to the extent of snatching one grain of barley from an ant, I would not do it. For me, your world is lighter than the leaf in the mouth of a locust that is chewing it. What has Ali to do with bounties that will pass away and pleasures that will not last?�

Abu Bassir narrated the following:

Two parties of litigation filed their case before Imam as-Sadiq (a). After he had listened to both of them, the Imam spoke: �It is quite true that he who seizes something by wrong means is not seizing goodness. Certainly, the oppressed party seizes from the religion of the wronging party more than that which the wronging party seizes from the oppressed party�s property. He who does evil to people should not show loathing towards the evil that is done to him. As a matter of fact, man will harvest nothing but that which he sowed. No one will harvest sweetness from the bitter, and no one will harvest bitterness from the sweet.�

These words of the Imam (a) made the two parties settle their litigation before they left him.[١۶٠]

Imam as-Sadiq (a) said: �He who seizes his brother�s property wrongfully will consume a flame of fire on the Day of Resurrection.�[١۶١]

As for him who wrongs others, Allah will cause him, his descendants, or the descendants of his descendants to be wronged by absolute persons.��

When the Imam was asked

how it is acceptable for God to cause somebody to wrong the descendants of the :wrongdoer, he referred to God�s saying

Those who are concerned about the welfare of their own children after their death� �(should have fear of Allah and guide them properly. (۴:۹

To punish sons for their fathers� crimes is restricted only to those who accept and welcome their fathers� wrongdoings so that they would inherit such usurped properties. To punish such sons is a reproach that discourages the wrongdoers from aggressions out of their care for their dear sons. It is also a good tiding for the .oppressed individuals that their oppressors will be punished eventually

The Prophet (s) said: �For anyone who begins his day without having the intent to �.-oppress anybody, Allah will forgive his sins �that he committed against his Lord

Forms of Injustice

(۱) Self-Wronging

Self-wronging is the negligence of the obedience to God. Therein, disappointment and :humility will be the result

I swear) By the soul and that (Power) which designed it and inspired it with)� knowledge of evil and piety, those who purify their souls will certainly have everlasting happiness and those who corrupt their souls will certainly be deprived (of �.(happiness) (۹۱:۱۰

(۲) Injustice towards the Family

Injustice towards the family occurs when the paterfamilias neglects to apply the true Islamic education to them, overlooks to guide them to virtue, uses excessive severity and violence, and prevents them from having the necessities of good livelihood. Such .matters cause material and ethical shortcomings to the family members

(۳) Injustice towards the Relatives

This form of injustice occurs

when the relatives are deserted, disappointed in misfortunes, and deprived of .feelings of kindness. Such matters bring about enmity and disregard of relations

Injustice towards the Society (۴)

This form of injustice occurs when the individuals of a society are treated proudly, their rights are neglected, dignities are disrespected, and interests are disregarded. Such behaviors cause social corruption. The most hideous forms of social injustice is wronging the weak individuals who lack the ability to defend themselves and have no .weapon other than complaining and supplicating to the All-merciful Just Lord

Imam al-Baqir (a) said: �When my father was dying, he hanged me to his chest and said: son, I command you with the matter that my father said to me that his father had commanded him with when he was dying. I command you to beware of wronging [him who has no supporter against you except Allah.�[۱۶۲

Injustice of the Rulers (۵)

.This sort of injustice is the gravest

Imam as-Sadiq (a) narrated: �Allah ordered, by revelation, one of the prophets to go to the absolute ruler of that kingdom and say to him: I have not appointed you for shedding their blood and seizing their property. I only appointed you for responding to the cries of the oppressed people. Even if they are atheists, I will not neglect the �.oppressions that the wronged people encounter

Imam as-Sadiq (a) related on the authority of his fathers that the Prophet (s) said: �On the Day of Resurrection, Hell will speak to three categories of people: the rulers, .the reciters, and the wealthy

It will say to the ruler: �Allah gave you authority, but you did not rule justly.� Hell, .then, will swallow him in the same way as birds swallow grains of sesame

To the reciter, Hell will say: �You adorned yourself before people but fought against .Allah by committing the acts of disobedience to him.� Hell, then, will swallow him

To the wealthy, Hell will say: �Allah showered you with abundant worldly wealth, but when He asked you for a loan, you refused out of your stinginess.� Hell, then, will [swallow him.�[۱۶۳

The previous threat is not restricted only to the wrongdoers; it also includes those who join the oppressors, those who accede to their deeds, and those who contribute :in their evildoings. All these are partners in the sin and the punishment

Imam as-Sadiq (a) said: �The wrongdoer, his supporter, and the one who accepts his �.(deed are partners (of the same crime

To stand by the oppressed people and protect them from inequity is one of the best acts of obedience to God that leave nice traces and good marks on the spiritual and .material existence of humankind

Imam al-Kadhim (a) said to Ibn Yaqttin[۱۶۴]: �Guarantee for me one thing and I will guarantee for you three things: guarantee for me that you will settle the need of anyone of our adherents that you meet in the center of caliphate and I guarantee for you that you shall not encounter the strike of swords, you shall not be under the ceiling of any cell, and poverty shall never visit your

[house.�[۱۶۵

Abu al-Hasan (a) said: �There are certain disciples of Allah who accompany the rulers for guarding Allah�s disciples. (According to another report,) Those are the ones whom Allah will save from Hell.�[۱۶۶]

Imam as-Sadiq (a) said: �The expiation of holding governmental authorities is to settle the needs of the friends.�[۱۶۷]

A man asked Imam as-Sadiq (a) to write a message to an-Nejashi, the treasury official of al-Ahwaz and Persia, to cancel the debts that he owed his office, since an-Nejashi was Shiite. The Imam did, and the man carried that message to an-Nejashi and handed it over to him when they were alone. In that message, the Imam (a) wrote: �In the Name of Allah the Compassionate the Merciful. Please your brother and Allah will please you.�

As he read the message, an-Nejashi kissed and put it between his eyes and asked the man about his need. �I owe your office ten thousand dirhams,� said the man. An-Nejashi asked his secretary to cancel the debt and record ten thousand dirhams that the man would have the next year. He then took out ten thousand dirhams and gave to the man and asked, �Have I pleased you?� �Yes, you have,� answered the man. An-Nejashi took another bag of ten thousand dirhams and gave to the man and asked, �Have I pleased you?� �Yes, you certainly have,� said the man. An-Nejashi went on giving that man everything, including a riding animal, a bondmaiden, and a servant, and asking whether he had pleased him until it was the turn of the

rug on which he was sitting. He also asked the man to provide all his needs so that he would settle them.

The man came to Imam as-Sadiq (a) and told him of the whole story. The Imam was highly delighted. �Son of God�s Messenger,� asked the man, �Are you pleased by that which an-Nejashi had done to me?� The Imam answered: �Yes, indeed, by Allah. His deed has also pleased Allah and His Messenger.�[۱۶۸]

Bad Consequences of Injustice

To deem ugly and deny injustice is a natural quality of humankind. The free spirits refute injustice and exert all efforts for fighting against it. Commonness of injustice is the most dangerous epidemic on societies, since it causes social collapse. To overlook acts of injustice encourages the oppressors to go beyond the limits in aggression and criminality. It also enjoins the oppressed people to revenge themselves upon others. Such being the case, disorder will be common. All this will certainly produce dissolution of nations as well as loss of security and luxury.

Treatment of Injustice

It is very difficult to treat from injustice and pull up its roots. At any rate, it may be possible to ease the sharpness of injustice by:

Keeping in mind the virtues of justice and nice influence, such as spread of peace, amicability, and comfort,

Learning lessons from the disadvantages and mental and material damages of injustice,

Strengthening the religious restraint by means of educating the conscience and the feelings of the values and purposeful concepts of faith, and

Studying the examples of the despots who suffered the evilest consequences because of their tyranny and injustice.

It is narrated that a Kurdish celebrity, once, was invited to a banquet of a prince. As he

noticed two grilled partridges on the banquet, he smiled. The prince asked him for a reason. He narrated: �When I was in the vigor of my youth, I waylaid a merchant. When I was about to kill him, he begged me, but, uselessly. When he despaired, he turned to two partridges that were on

a mountain and asked them to be the witnesses on that crime. Now, I remembered that situation when my eyes fell on these two grilled partridges.�

As the man finished, the prince said: �Yes, the two partridges testified on your crime.� He then ordered to behead that man.[١۶٩]

It is also narrated that, one night, Abdul-Melik ibn Marwan �the Umayyad caliph- could not sleep; therefore, he summoned a storyteller who told the following story:

�An owl in Mosul asked the hand of the daughter of an owl in Basra for her son. The owl of Basra stipulated that the dowry should be one hundred ruined villages. �Well,� answered the owl of Mosul, �I cannot do so now. But if God perpetuates our governor for only one more year, I will easily do it.��

Abdul-Melik was highly affected by this story. Since early morning, he dedicated all his efforts to repealing the injustice that befell some people, judging justly between individuals, and inspecting his officials� deeds.[١٧٠]

SINCERITY

Sincerity stands for purifying one�s deeds from blemishes of ostentation in order to make them purely intended to God Who says:

�Whoever desires to meet his Lord should strive righteously and should worship no one besides Him. (١٨:١١٠)�

�Worship Allah and be devoted to His religion. The religion of Allah is certainly pure. ((٣٩:٢-٣)�

�They were only commanded to worship Allah, be uprightly devoted to His religion, steadfast in prayer and pay the zakat. This is truly the eternal religion (٩٨:۵).�

The Prophet (s) said: �As for anyone who works to Allah sincerely for forty days, Allah will

[make the springs of wisdom come out of his heart and tongue.�[۱۷۱

Man cannot be full knowledgeable before he considers people as camels with� regard to relation with Allah, and considers himself the meanest.�[۱۷۲

Amir ul-Mu'minin (a) said: �This world is wholly ignorance except the situations of knowledge. Knowledge is wholly ignorance except that which is practiced. All the practices are showiness except those which are done heartily. Sincerity, likewise, is insecure before the end result is realized.�[۱۷۳

[Imam al-Jawad (a) said: �Sincerity is the best worship.�[۱۷۴

Virtue of Sincerity

Values of deeds vary according to their purposes. The measure of decency and acceptance of deeds depends upon the nobility of purpose and purity from blemishes of cheating, defraud, and hypocrisy. In view of the Islamic Sharia, the only incentive is the intention that stirs the deed. Whenever such an intention is heartily provided to God and purified from the blemishes of showiness, it will be honored by the acceptance of God. Conversely, if cheating and showiness is mixed with the intention, the wrath and refusal of God will befall it. On that account, sincerity is the cornerstone of the beliefs and the factual stipulation that is specified for the validity of deeds. :Sincerity, also, frees from inducements and deceptions of the Devil

He (the Shaitan) said, �By Your Glory, I shall seduce all of them (children of Adam)� �.(except Your sincere servants among them� (۳۸:۸۲-۳

Obstacles of Sincerity

Since sincerity is the brilliant lodestar that shows the courses of true obedience and honest worship of God, the Devil has used all snares

for inducing people through a great variety of deceptive expectations, such as fondness of reputation and wealth, attainment of glory, and seeking for material desires. Sometimes, the devilish inspirations may come in the form of soft, deceptive whispering. Accordingly, one may practice acts of obedience to God with the intention of sincerity, but if he examines them closely, he will find them mixed with showiness. This is in fact one of the most dangerous slips that nobody can evade except the .genuine disciples

It is related that a man said: �For thirty years, I used to offer my prayers collectively in the mosque in the first row. One day, I was late because of something and I had to join the second row. As soon as I stopped, I felt embarrassed. Only then, I discovered �.that my previous prayers had been my source of pleasure

It is also narrated that a worshipper used to fast for forty years without letting anyone, including his relatives, notice so. He used to take his food to give it as alms in his way to the market so that his family member think that he would have his food in .the market and the people in the market think that he had his food at home

?How to Obtain Sincerity

The most important incentive of showiness is to attract people�s admirations and obtain their satisfaction. As a matter of fact, the obtainment of people�s satisfaction is an unattainable purpose, because people are unable to satisfy themselves; .therefore, they cannot be satisfied with others

The only One Whose satisfaction should be sought is God Who possesses the reins of the affairs completely and can do everything. Hence, the true men of reason should .direct towards Him and obey Him completely heartily

Showiness and cheating cannot continue for a long time. They are soon revealed before everybody, and the showy will soon become the subject of loathing and .disrespect

It is narrated that a man from the Israelites decided to worship God so that people would praise him. For a long period, he observed an excessive worship to God, but every individual who passed by him realized that he was ostentatious. One day, he said to himself that he had tired himself and wasted his lifetime for nothing; hence, he should work heartily from now on. As he did, every individual who passed by him was .admired by his worship and said that he was pious man

SHOWINESS

SHOWINESS

:Showiness stands for seeking high rank and respect of people by flaunting charity

The hypocrites try to deceive Allah but He, in fact, deceives them. They stand up in� prayer lazily just to show that they pray, but, in truth they remember Allah very little. �((۴:۱۴۲

Whoever desires to meet his Lord should strive righteously and should worship no� �(one besides Him. (۱۸:۱۱۰

Like the one who spends his property to show off and who has no faith in Allah or �� �(belief in the Day of Judgment. (۲:۲۶۴

The Prophet (s) said: �A time will come upon people in which their intentions will be evil and their appearances

will be deceiving�all out of their greediness for the worldly pleasures. Their deeds will not be heartily intended for the sake of Allah. Their religion will be showiness. They will not feel fearful at all. Then, Allah will inflict upon them with such harsh punishment that they will not be responded even if they pray for Him like the drowned.�[۱۷۵]

The Prophet (s) said: �(On the Day of Resurrection,) some people will be taken to Hell. The Lord will order Malik[۱۷۶] to tell Hell not to burn those individuals� feet, because they used them for walking to the mosques, not to burn their faces, because they used to perform the (ritual) ablution so perfectly, not to burn their hands, because they used to raise them in supplications, and not to burn their tongues, because they used to recite the Quran very frequently. Then, the angel in charge of Hell will ask them about their manners. They will answer: We used to do all these things not for the sake of Allah. Hence, we were told to take the rewards of our deeds from those for whom we used to do.�[۱۷۷]

Imam as-Sadiq (a) said: �Any form of showiness is polytheism. Certainly, he who does something for the sake of people should take the reward from people, but whoever does purely for the sake of Allah will take his reward from Allah.�[۱۷۸]

As for anyone who keeps secret a good deed, Allah will sooner or later reveal a� good reputation for him. As for him who keeps secret an

[evil, Allah will sooner or later reveal an ill reputation for him.�[۱۷۹

Categories of Showiness

:Showiness of the Belief .۱

This category of showiness stands for pretending faith and concealing disbelief. It is .hypocrisy, which is the most serious and the gravest danger on Muslims

Showiness of Acts of Worship .۲

This category stands for practicing acts of worship openly before people so as to show them, while the same acts of worship are neglected in seclusions. As example of this category is to offer prayers openly, show the signs of fasting, prolong the gestures of the prayer, recite in a distinguishable way, frequent to the mosques, witness the collective prayers incessantly, and practice similar acts pretentiously. The showy, in this case, is considered as more sinful than the neglector of worship .because he does so out of his disregarding God and trying to deceive people

Practical Showiness .۳

Under this category lie the pretence of being pious, having the beard unshaved, branding the forehead as a sign of frequent prostration, dressing hard clothes, and .the like false appearances of ascetics

Verbal Showiness .۴

Under this category lie the false declamation of wisdom, pretence of enjoining good .and forbidding evil, and mentioning the divine reward and punishment

Incentives of Showiness

.Fondness of high rank is the most important incentive of showiness

The anticipation of criticism is a reason that pushes man to pretend to show acts of .worship and charity in order to avoid censure

.Greed is a strong incentive urging showiness

The criminals try to dress themselves with false appearances of piety so as to cover .up themselves

Some Facts

:For the purpose of completing this discussion, it is suitable to refer to some facts

Scholars have had different opinions regarding the preference of the concealment - or exposure of the acts of obedience. In abstract, deeds are subject to intentions, and each will be rewarded according to his intention. Thus, there is no difference between concealed or open showiness. Likewise, the semi-showiness does not differ, whether it is hidden or shown. In definite situations, it is preferable for those who cannot stand their showiness, because of its intense incentives in their inner selves, to conceal it. On the other hand, if one�s deed is purified from blemishes of showiness and intended for a good purpose, such as enjoining charity, it is, in this case, preferable to .show the appearances of piety

In case sincerity is heartily intended in the acts of worship, it is inoffensive to show people such appearances and to be pleased by them provided that the source of such .pleasure is the expectation of God�s favor

Once, Imam al-Baqir (a) was asked whether it is acceptable to be pleased by showing one�s good deeds before others. He answered: �This is not unacceptable. As a matter of fact, every

single individual likes that Allah reveals his good deeds before others provided that �.such good deeds are not intended for showing off

Since the Devil uses all trickeries for inducing people so as to prevent them from going on in the plans of charity and obedience, it is necessary to beware of him. The Devil urges to neglect the acts of worship. If he fails in this regard, he induces eagerly to show off. If he fails in this regard too, he casts in minds the idea that they are showing off and that all the deeds are mixed with showiness. Such being the case, it is necessary to reject the devilish inspirations and pay no attention to the inducements and insinuations of the Devil. The true sincere, however, cannot be cheated by such ill .inspirations

On the authority of his fathers, Imam as-Sadiq narrated that the Prophet (s) said: �If the Shaitan inspires you, during your prayers, that you are showing off, you should then offer your prayers as long as you like unless the time of another obligatory prayer begins. The same thing is said about any other act that is done for sake of the life to come. But if the act was for a worldly benefit, you should then rest [yourselves.�[١٨٠

Disadvantages of Showiness

Showiness, being mere cheating and deception, is undesirable manner indicating self-humbleness. The fickle and the deviant take showiness for achieving their goals without feeling embarrassed. The showy, however, commits two grand sins: he first challenges God because he prefers the servants to

their Lord and, second, cheats people by means of hypocrisy and pretence. Regarding his impudence and foolhardiness, the showy looks like an individual stopping before a great king showing false loyalty, while he, in the meantime, is cheating that king by courting the bondmaidens or flirting with the servants. It is very appropriate for that king to punish such an individual so harshly for his disparagement and ridicule. The showy deserves a harsher punishment, because he disparages God and cheats His servants. Moreover, care is the share of the showy in the end: as he flatters for gaining the impossible; that is the content of all people, he gains nothing but .disappointment

In truth, ill-heartedness very soon floats on the surface to show the reality. Referring :to this fact, the Prophet (s) said

As for anyone who keeps something in the mind, Allah will dress him with that thing.� If it is good, the dress will be good, but if it is bad, the dress, likewise, will be [bad.�[۱۸۱

Treatment of Showiness

:Practical Treatment of Showiness

To challenge the Devil and frustrate his trickeries and insinuations by using logical .method of self-satisfaction

.To reject the devilish inspirations of showiness completely by relying upon sincerity

To avoid the fields and appearances of showiness by concealing the acts of worship .until self-confidence and sincerity are gained

Within the anecdotes of showiness, it is narrated that a Bedouin, as he entered a mosque, was highly admired by the prayer offered by a person. �I was highly admired by your prayer,� said the Bedouin. �What is more, I

am fasting,� said that person, �the prayer of the fasting people are rewarded doubly.� The Bedouin then handed the reins of his camel to that person as a trust because he had something to do for a while. As the Bedouin left, that person took the camel and ran away. As he was back, the Bedouin did not find his camel or that person. He searched for him for a long time, but uselessly. He then left showing his .grief for his camel that he lost because of that man�s showiness

It is also narrated that Ali (a) threatened the Bedouin who did not offer his prayer - properly with the stick[۱۸۲] that he had in the hand. The man repeated his prayer and, when he finished, asked whether this one had been better than the previous. �No,� answered Ali, �the first one was better, because it was offered for the sake of God, �.while this one was offered out of fear of the stick

CONCEIT

Conceit stands for self-importance for a good trait or a noble quality, such as knowledge, wealth, high rank, or righteous deed. The difference between conceit and arrogance is that the previous is to regard oneself highly important without the feeling of being proud, while arrogance is conceit plus feeling of pride. Conceit, however, is a detestable manner implying self-humbleness, narrow-mindedness, and :impudence

Do not consider yourselves very great. Allah knows best who is the most righteous� �.(person (۵۳:۳۲

;The Prophet (s) said: �Allah knew that sin is better for the believer than self-conceit

[lest, He will never let the believers commit sins.�[١٨٣

Imam al-Baqir (a) said: �Three things are exterminating: to regard the deeds are very much, to neglect the sins, and to be conceited.�[١٨۴

[Imam as-Sadiq (a) said: �The conceited shall perish.�[١٨۵

Eblis the cursed said to his troops, �If only I could impose three things upon son of� Adam, I would not care for whatever he would do then, because his deeds will not be accepted: to regard his deeds as very much, neglect his sins, and be controlled by conceit.��[١٨۶

A knowledgeable man asked the worshipper about his prayers. �How can a� person like me be asked about his prayers?� said the worshipper. �How about your weeping (out of fear of God)?� asked the knowledgeable man. �I weep so heavily that my tears flow on my cheeks,� answered the worshipper. The knowledgeable commented, �To laugh while you are truly fearful of God is surely better than weeping while you are conceited. No single item of the deeds of the conceited will be ��.(raised (i.e. accepted

One of the Imams (a) narrated that two men; a worshipper and sinful, entered a mosque. When they went out, the sinful was faithful and the worshipper sinful. The worshipper offered the rites of worship while he was conceited; therefore, his mind was engaged in his conceit. The sinful offered the acts of worship because he was regretful for his sins; therefore, he was seeking God�s forgiveness as he [remembered his sins.[١٨٧

It is worth mentioning that the discommended conceit is to consider the good deed

as very much. To feel pleased for the good deed along with modesty for sake of .God�this is not included with the discommended conceit

Disadvantages of Conceit

Conceit causes selfishness and vanity, which are the causes of people�s detestation and humiliation. It turns one�s eyes away from noticing his own defects. The conceited forgets his sins and causes himself many damages, since negligence of sins .stops against repentance to God and exposes to His wrath

Treatment of Conceit

Because conceit and arrogance are of the same origin, though they differ in trend, their treatment is the same. It is important for the self-conceited to realize that all virtues that arouse in himself conceit are the graces of God that He grants to whom .He wills. Hence, He should be shown gratitude for them

In the field of avoiding self-conceit, it is related that one of the righteous people, once, left his house after midnight for visiting one of the holy shrines and offering the rites there. In his way, he was controlled by conceit and thought that he was in his way for offering rites of worship in such a cold hour while others were enjoying warmth and sleep in their houses. Meanwhile, he saw one of the hawkers who was selling round rape. He pushed himself towards him and asked how much he would earn from that job. �Two or three dirhams,� said the hawker. The man then thought with himself, �Why should I be so conceited? The value of my sleepless and wandering in such an hour is

�.only two or three dirhams

CONVICTION

Conviction is the constant believing in the principles of the religion. Such believing should conform to the reality and not be shaken by suspicions. If it does not, it is then .compound ignorance

The Islamic Sharia has taken a special notice of conviction and showered people of :conviction with glorious items of praise

Amir ul-Mu'minin (a) used to say: �No one can find the true taste of faith before he believes that whatever befell him would never miss him and whatever missed him [would never befall him. The real source of harm and benefit in only Allah.�[١٨٨

Imam as-Sadiq (a) said: �Faith is preferable to being Muslim. Conviction is preferable [to faith. In fact, there is nothing more powerful than conviction.�[١٨٩

The little permanent deed with conviction is favorable in the sight of Allah to the� [many deeds that are lacking conviction.�[١٩٠

To avoid pleasing anyone and discontenting Allah and reproaching anyone for� something that Allah has not given to you�these are parts of the trueness of Muslim�s conviction. The sustenance cannot be obtained through (any sort of) niggardliness and will not be ceased when someone hates it. If you escape your decided share of sustenance in the same way as you escape death, it will surely catch you in the same way as death will inevitably catch you. Out of His justice and equality, Allah has made pleasure and rest lie in conviction and content, and has made care and [grief lie in suspect and dissatisfaction.�[١٩١

Once, Imam ar-Rida (a) was asked to identify the

best of two men one of whom says only the truth, but he commits wrongdoings, consume wines, and perpetrates the grand sins, while the other is less in conviction but he does not commit such evildoings. The Imam said: �The first one is just like a man who sleeps on the right course; as soon as he is awaken, he will take it. The other is like a person who sleeps on the wrong course; when he is awaken, he cannot realize the right course to take.�[١٩٢]

Imam as-Sadiq narrated that the Prophet (s) once, noticed a young man, in the mosque just after the Fajr prayer, nodding his head with his face pale, his body thin, and his eyes sunken in his head. �How is your morning?� the Prophet asked the young man. �God�s Messenger,� answered the man, �I begin this morning with full conviction.�

The Prophet (s) was admired by this answer; hence, he said, �There is a proof for every conviction. What is the proof of yours?�

The young man said, �God�s Messenger, my conviction is the reason of my grief, sleeplessness, and thirst in midday. Hence, I disdain this world along with its pleasures so completely, as if the Throne of my Lord is prepared for the judgment, all people, including I myself, are gathered there for interrogation, and as if people of Paradise are there enjoying the bliss and introducing themselves to each other and leaning on the sofas, and as if people of Hell are there tormented and lined up, and now

�.I can hear the sound of fire in my hearings

The Prophet (s) said to his companions, �Surely, Allah has illuminated the heart of this man with faith.� He (s) then asked him to keep on such faith and conviction. The young man asked the Prophet to pray to God for martyrdom, and the Prophet did.

Not before long time, that young man participated in one of the Prophet�s campaigns and was martyred.[۱۹۳]

Qualities of People of Conviction

People of conviction, as they are flourished and lightened by the glittering rays of conviction, acquire various colors of mental perfection that exalt them to a lofty spiritual standing. Thus, they are characterized by high moral standards and moral conducts as they avoid vices and bad manners. The illusions of this world cannot divert them from exalting their spiritual qualifications for gaining the lofty ranks and the expected endless pleasures of the life to come. They exert all efforts for offering acts of obedience to God for sake of attaining His satisfaction. They trust in Him completely in sorrow and in joy. They neither fear nor hope for anything except God because they are convinced of His well management and wisdom. Their prayers therefore are responded and their charismata are shown. Finally, they find favor with God.

Ranks of Faith

There is a great variety in the scope of people�s faith. Some are forerunners in the field of faith while others are too tardy. The following holy text may cast shadow on such a variety.

Imam as-Sadiq (a) said: �Like stairs, faith is of

ten ranks that should be taken one by one. The owner of two ranks of faith should not accuse the owner of one rank of having nothing of faith until he climbs the ten ranks successfully. Hence, you should not throw him who is lower than you are down, lest he who is higher than you are will throw you down. You should also raise him who is lower than you are so leniently and you should avoid burdening him with heavy things [that break his back. In fact, he who breaks a believer should set him.�[۱۹۴

Categories of Faith

:Natural Faith .۱

Natural faith is that which God grants, such as faith of the prophets and their successors, because those individuals are the highest examples of faith and nobility of .conviction. Neither doubts nor can the devilish inspirations influence them

:Transient Faith

Transient faith is the artificial that is only said without having any reality in the inner .self. Such category of faith is very soon influenced by doubts and ill inspirations

Imam as-Sadiq (a) said: �A man may begin his day with faith but ends it with disbelief or the opposite. Some people borrow faith then dress it. Those are the [borrowers.�[۱۹۵

Allah created prophecy in the prophets; hence, they never apostatize. Likewise, He� created succession of prophecy in the prophets� successors; hence, they never apostatize. For some believers, He created faith in them; hence, they never apostatize. For others, they are given faith as loans; but if they pray and supplicate to [Allah importunately, they keep on that faith.�[۱۹۶

After

these two sayings, Imam as-Sadiq (a) adds a third one as the criterion of constant and :transient categories of faith. He says

Regret, sorrow, and woe�all will be to him who does not benefit by that which is� shown to him and does not realize whether his belief is for his good or bad� he whose deeds conform to his words will be saved (since he enjoys constant faith), [while he whose deeds do not conform to his words enjoys the transient faith.�[۱۹۷

Acquisitive Faith

Acquisitive faith is the slight natural that has been grown and increased until it is .exalted to a considerable level. This category of faith, however, has different ranks

Now, let us provide some advices that help in protecting the natural part of faith and :saving the acquisitive

It is recommended to associate with the faithful, pious individuals and avoid the - sinful, wicked ones. It is well known that the associate plays a great role in acquiring :moralities. Referring to this fact, the Prophet (s) said

A man follows his associate�s beliefs. Hence, you should care for choosing your� �.associates

It is recommended to avoid looking in and listening to the books of deviation and sayings of the misleading people whose main concern is to poison the others� pure ideas in order to take them away from the Islamic creed and to corrupt the values and .concepts of faith in their mentalities

It is recommended to practice pondering over God�s creatures that are - characterized by beautiful made, accurate organizing, and fascinating wisdom of :management

In the earth, there�

is evidence (of the Truth) for those who have strong faith. There is also evidence of �(the Truth within your own selves. Will you then not see? (٥١:٢٠-١

It is highly recommended to strive oneself and practice acts of obedience to God. It is recommended to avoid acts of disobedience to God so that one�s mentality will be established correctly by the concepts of faith. As a matter of fact, the soul is as pure as fresh water unless it is blemished by pollutions. Were it not for the rust of sins and the dirt of wrongdoings that raid at the souls to seize their beauties and abate their :lights, most of people would benefit by the illumination of faith

I swear) by the soul and that (Power) which designed it and inspired it with)� knowledge of evil and piety, those who purify their souls will certainly have everlasting happiness and those who corrupt their souls will certainly be deprived (of �.(happiness) (٩١:٧-١٠

Imam as-Sadiq (a) said: �When a man commits a sin, a black spot emerges to his heart. If he repents, that spot will disappear. But if he keeps on committing sins, that spot will increase in area until it covers the whole heart. That man will never see [success.�[١٩٨

PATIENCE

PATIENCE

Patience is the moderate steadfastness against misfortunes. It is also defined as to compel oneself to stand the necessities of the Sharia including the matters to do and the matters not to do. It indicates wisdom, broadmindedness, high morality, and great steadfastness. In more than seventy

places in the holy Quran, God refers to and praises patience. He promises the patient :of His contentment and liking

�.(Allah loves those who have patience (٣:١۴۶�

:He promises He should always support them

�.(Allah is with those who have patience (٨:۴۶�

:He promises He should grant them abundance rewarding

Allah will recompense the deeds of those who have exercised patience, without� �.(keeping an account (٣٩:١٠

:He promises He should confer upon them with a variety of kindness

We shall test you through fear, hunger, loss of life, property, and crops.� (Muhammad), give glad news to the people who have patience and in difficulty say, "We are the servants of Allah and to Him we shall all return." It is they who will receive �(blessings and mercy from Allah and who follow the right guidance. (٢:١۵۵-٧

Imam al-Baqir (a) said: �Paradise is surrounded by misfortunes and patience. He who shows steadfastness against misfortunes of this world will be in Paradise. Hell, likewise, is surrounded by lusts and appetites. He who allows himself to have these [lusts and appetites will be in Hell.�[١٩٩

In his final hours, my father embraced me to the chest and said, �son, stand the� right even if it is bitter, for if you do it you will be granted your rewards without [interrogation.�[٢٠٠

Imam as-Sadiq (a) said: �The rank of patience for faith is as same as the rank of the [head for the body. When there is no patience, there will be no faith.�[٢٠١

The believer who shows steadfastness against misfortune that befalls him will be� given the rewards of one

�.thousand shahids

One may ask how people of patience are given the rewards of one thousand shahids who are the heroes of patience in the fields of jihad? To answer this wonderment, we say that people who practice patience deserve the rewards of those shahids although .God will grant them more rewards

Amir ul-Mu'minin (a) said: �He who is not saved by steadfastness will surely be killed [by impatience.�[۲۰۲

Categories of Patience

Steadfastness against Misfortunes and Calamities

This category of patience is the greatest because it implies self-dignity, wide-mindedness, unruffledness, and progression. Man is naturally the subject of misfortunes that befall him unwillingly while he has no ability to stop them. The best thing that such a man may practice in such states is to armor himself with steadfastness without which man will surely collapse and become a palatable bite of :griefs

Give glad news to the people who have patience and in difficulty say, "We are the� servants of Allah and to Him we shall all return." It is they who will receive blessings �(and mercy from Allah and who follow the right guidance. (۲:۱۵۵-۷

Amir ul-Mu'minin (a) said: �If you practice patience, the destined calamity will befall you while you are rewarded. But if you lose your temper, the destined calamity will [befall you while you are sinned.�[۲۰۳

It is worth mentioning that patience that is described as nice stands for the steadfastness against the inescapable calamities, such as loss of a dear person, usurpation of the wealth, or persecution of the enemy. Submission to calamities, while the ability to protect oneself

against them is available, is a sort of foolhardiness that is denied by Islam. The thing that divests of the virtue of patience is the excessive intolerance, such excessive complaint and grumbling. To give vent to the mental pains by means of moderate weeping and to complain about the sufferance of a disease are among the necessities :of the vital emotions. The Prophet (s) said when his son Ibrahim died

The eyes shed tears and the heart grieves, but we will say nothing that may� �.displease the Lord

Within the folds of history, there are many stories carrying glorious examples from :the past generations who practiced patience remarkably

It is narrated that Khosrow the Persian king, once, was angry with Bozorgmehr; therefore, he detained him in a gloomy house and ordered to enchain him with iron. Several days later, the king sent some people to investigate his state. As they visited him in that gloomy house, they found him tranquil and cheerful. They were astonished; therefore, they wondered: �How can you enjoy such peace of mind while you are in such miserable state?� He answered: �In fact, I have made, mixed, and used six humors that helped me keep such manner. The first humor is trust in God. The second is to believe that every destined matter will inevitably occur. The third is the fact that steadfastness is the best thing that the inflicted person should opt. The fourth is the fact that what should I do if I do not practice patience, since I will not make

impatience prevail on me. The fifth is that there may be some others who suffer [harsher calamities. The sixth is that relief may come in any moment.�[۲۰۴

Imam ar-Rida narrated the following story on the authority of his fathers (a): One day, Prophet Solomon said to his companions: �Although Allah has granted me a kingdom that no one will ever have its like, made the wind, humankind, jinn, birds, and beasts subservient to me, taught me the languages of birds, and granted me a part of everything, I have never passed a whole daytime with pure pleasure. Tomorrow, I want to go to the surface of my palace in order to watch my kingdoms. Thus, do not �.let anybody visit me so that nothing will ruin my pleasure

The next day, he took his stick in the hand, went to the highest point in his palace, and leaned on his stick watching his kingdoms cheerfully. Suddenly, a young handsome man came to him from one of the corners of his palace. �Who permitted you to enter my palace on this day that I have dedicated to my seclusion?� asked the prophet (a). �I entered here by the permission of the lord of this palace,� said the young man. �Well,� said Solomon, �the lord is worthier of this than I am. Who are you?� �I am the angel of death,� answered the young. �What for are you here?� asked Solomon. �I am here for grasping your soul,� answered the angel. �Do it, then,� said the prophet, �This is

surely the day of my pleasure. Allah has rejected for me to have pleasure other than meeting Him.� Hence, the angel grasped the soul of the Prophet Solomon while he [was leaning on his stick��[۲۰۵

Standing the Obedience and Perseverance against the Disobedience to God

Man, naturally, rejects the obligatory regulations that delimit his freedoms, even if such regulations are put for sake of achieving his pleasure. Thus, man does not submit to such regulations except by means of inducement, encouragement, warning, .or threat

Seeing that the practicing of acts of obedience to God and the avoidance of acts of disobedience to him are two difficult deeds, to stand the obedience to God and to :persevere against the disobedience to Him are within the most important obligations

Imam as-Sadiq (a) said: �Stand the acts of obedience to Allah and practice the perseverance against the acts of disobedience to Him. This world is only one hour: you cannot find the taste of pleasure or bitterness of all that which passed, and you can never realize that which has not come yet. Hence, show steadfastness in that hour [and you will be surely happy.�[۲۰۶

On the Day of Resurrection, a group of people will go straightly to knock the door of� Paradise. As they are asked about their identities, they will answer they are people of patience. As they are asked about the fields of their patience, they will answer that they stand the acts of obedience to Allah and persevere against the acts of ,disobedience to Him. Then, Allah will say

They have told the very truth. Let them be in Paradise.� This is the indication of� :Allah�s saying

Allah will recompense the deeds of those who have exercised patience, without [keeping an account. (۳۹:۱۰)�[۲۰۷

Patience is of two forms: steadfastness against misfortunes. It is good and fair.� [What is better and fairer is the ability to avoid what Allah has forbidden.�[۲۰۸

Patience of the Graces

This category of patience stands for self-control against the inducements of ingratitude. As a matter of fact, steadfastness against tragedies of this life is not preferable to self-control against pleasures, passions, and charms of this world. The neglect of steadfastness against misfortunes results in destroying impatience. Likewise, negligence of self-control in luxury results in ingratitude and exaggeration, :which are both detestable

�.(The human being still tends to rebel when he becomes wealthy (۹۶:۶-۷�

Patience of graces means to observe the rights of such graces and exploit them in the fields of charity, such as helping the miserable, aiding the persecuted, settling the .believers� needs, and avoiding slips of ingratitude and vanity

Advantages of Patience

Patience is the shelter of the grievous because it supplies with tranquility. It is also security against intolerance and anxiety. Without patience, the afflicted people would fall in and become the prey of mental and physical defects. Patience, too, is the .expected hope due to which God has prepared the great rewards

?How to Acquire Patience

:To acquire patience it is recommended

.To look in the virtues and nice traits of patience

To ponder over the disadvantages that impatience leaves on people�s lives. Impatience does not settle a need, save from acts of God, or change a reality. It only results in wearisome. In his How to Stop Worrying and Start Living, Dale Carnegie says: �In the last eight years, I have read every book, magazine, and article that dealt with worry. Do you want to know the wisest and most beneficial advice that I extracted through such prolonged survey? It is �satisfy yourself with the ��.inescapable

To sympathize with the actuality of this life, which is based upon troubles and concerns. Indeed, this world is not the abode of comfort. It is a transitory place of test for the believers. Like students who exhaust themselves in the tests for sake of obtaining high grades, the believers in this world are examined for recognizing the :scope of their faith and conviction

Do people think they will not be tested because they say, �We have faith?� We� had certainly tried those who lived before them to make sure who were truthful in �.(their faith and who were liars (۲۹:۲-۳

To learn lessons from the sufferings

of the great persons who exercised patience for sake of God purely, and

To practice matters of entertainment that help in alleviating the pains and relaxing the nerves, such as traveling, visiting charming views, and reading amusing stories.

GRATITUDE

Gratitude stands for thanking the conferrer for his graces and using them in the fields that he accepts. It is one of the qualities of perfection that grow and perpetuate the graces. Because of His absolute self-sufficiency, God does not benefit by one�s thanks. As a matter of fact, the benefits of thanks are due to the thankful himself, since he expresses his appreciation for the divine graces and uses them in the fields that achieve the contentment of God. So, the thankful person�s happiness lies in his acts of obedience to God.

The Islamic Sharia, through texts of the holy Quran and Sunna, has called people to be characterized with gratitude:

�Thank Me and do not show ingratitude to Me.� (۲:۱۵۲)

�Eat of the sustenance of your Lord and give thanks to Him.� (۳۴:۱۵)

�Remember when your Lord said to you, 'If you give thanks, I shall give you greater (favors), but if you deny the Truth, know that My retribution is severe.� (۱۴:۷)

�Very few of My servants are grateful.� (۳۴:۱۳)

The Prophet (s) said: �He who eats and gives thanks will have the reward of him who fasts purely for the sake of Allah. He who gives thanks and enjoys good health will have the same reward of him who practices patience in his illness. He whom is conferred with graces

and gives thanks will have the same reward of him whom is deprived and [satisfied.�[٢٠٩

Imam al-Baqir (a) said: �If you look at an ailed person, you should say, but not let him hear you, �All praise is due to Allah Who protects me from that which inflicted you, but if He wills, He shall do.� He who says so will never be befallen by that [ailment.�[٢١٠

Imam as-Sadiq (a) said: �He who is conferred with thanks will be granted increase. [Allah says: �If you give thanks, I shall give you greater (favors).��[٢١١

[The thanks of every grace, no matter how big it is, is to praise Allah for it.�[٢١٢�

The gratitude that is shown to Allah for any grace, no matter how big it is, is surely� [better and weightier than the grace itself.[٢١٣

Verily, one of you drinks water and Allah assigns Paradise to him on that account.� Verily, one who takes the vessel (containing water), brings it to his mouth, then takes Allah's name, then drinks from it, then draws it away while desiring it, then praises Allah, then drinks from it again, then takes it away while he desires it, then praises Allah, then drinks from it again, then sets it aside and praises Allah, Allah makes the �.paradise obligatory for him

Categories of Gratitude

:Gratitude can be classified into three categories

,gratitude of the heart

verbal gratitude, and

.gratitude of the organs

Once the heart is full of the recognition of the graces of the Conferrer Lord, the tongue expresses thanks. Once the heart and the tongue unite in the feelings

of gratitude, they inspire the organs to express their gratitude by submission and .response to the acts of obedience to Him

:Thus, there are various categories and methods of showing gratitude

.Gratitude of the heart is to recognize the grace and recognize that its source was God

.The verbal gratitude is to express thanks to the Conferrer

Gratitude of the organs is to engage them in acts of obedience to God and save them .from plunging in acts of disobedience to Him

:Hence, it is necessary to thank each of the graces of God in a suitable form

.To thank for a fortune is to spend some of it in the fields of obedience to God

.To thank for the knowledge is to publicize and expose its beneficial concepts

To thank for a high rank is to support the weak and the persecuted and save them .from the oppression that befall them

The true gratitude of any grace cannot be attained whatever efforts are exerted, because showing gratitude is one of the graces and items of success that God .confers. Consequently, man is too short to show the proper gratitude for any grace

Imam as-Sadiq (a) narrated that Allah revealed to Prophet Moses: �Moses, thank Me so properly.� �Lord,� asked Moses, �How can I thank You so properly while I cannot find any method of showing gratitude to You other than that which You have conferred upon me?� The Lord answered: �Moses, as long as you realize this fact, [you are thanking Me so properly.�[۲۱۴

Virtue of Gratitude

The appreciation for graces and acts of kindness and

thanks for the conferrers of favors are within the properties of the noble personalities. As the graces are increased, they should be thankworthier and more appreciative so that they may attain the level of the divine favors that man can never .evaluate and thank properly

As a matter of fact, every single twinkling of the eye, every single word that is produced by the mouth, every single movement of an organ, and every single breath�all these are great favors of the Lord that none can evaluate except those .who are deprived of them

If it is obligatory to thank the favor of the creatures, how will it be then if the favorer is ?the Creator Whose graces are countless and favors are innumerable

Finally, showing gratitude takes nearly to the Lord and achieves His contentment and .His endowments of more graces and favors

Ingratitude, on the other hand, is the trait of the humble personalities. The holy Quran tells that ingratitude is a direct reason of the collapse of nations and the eradication of :their blessings

Allah tells a parable about a secure and peaceful town surrounded by abundant� sustenance. Its inhabitants rejected the bounties of Allah and He caused them to �.(suffer hunger and fear as a result of their deeds (۱۶:۱۱۲

As he was asked about the explanation of God�s saying, �And they said: our Lord! Make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this

for every patient, grateful one, (۳۴:۱۹)� Imam as-Sadiq (a) said: �Those were some peoples whose villages were connected to each other. They had flowing rivers and many fortunes, but they showed ingratitude to Allah and changed what is in their hearts; therefore, Allah changed the graces that they enjoyed. As a matter of fact, �Allah does not change the condition of a nation unless it changes what is in its heart.� He then sent upon them a torrent that scattered their villages, ruined their territories, and wasted their fortunes. In place of their two gardens, Allah gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote?trees. �This We requited them with because they disbelieved; and We do not punish any but the ungrateful.�[۲۱۵]

When the people of Tharthar were given great graces, they baked the core of� wheat and used it for cleaning their babies from feces. That bread was put on each other until it took the form of a high mountain. As a man passed by a woman who was using that bread for the same purpose, he said, �Woe to you! Fear Allah and do not cause your graces to be eradicated and taken away from you.� She answered, �Are you threatening us with starvation? As long as our lake is flowing, we do not fear famine.� Allah did not accept so; therefore, He blocked their lake and stopped rainfall and planting. They, first, consumed all that which they had stored. Then, they had to consume that mountain

[of bread to the degree that it was distributed among them by measure.�[۲۱۶

Imam ar-Rida narrated on the authority of his fathers that the Prophet (s) said: �The quickest in punishment is ingratitude.�[۲۱۷

?How to Acquire Thankfulness

:To acquire thankfulness, it is recommended

To ponder over the great variety of graces, good turns, and acts of kindness that God has conferred.

To neglect considering the luxurious people who enjoy excessive means of living and false pleasures of this world, and to look at the miserable people as well as those who are in less levels of livelihood. Amir ul-Mu'minin (a) said:

Try to look very frequently at those who are less than you are in the levels of � livelihood, for this is a sort of showing gratitude.�[۲۱۸

To keep in mind the calamities from which God has saved and the diseases that God has changed into good health and the hardships that He has changed into luxury, and

To think of the advantages of showing gratitude, some of which are the attracting of the conferrer�s contentment and increase of his favors, and to ponder over the disadvantages of ingratitude, some of which are attracting the conferrer�s dissatisfaction and decrease of his graces.

TRUST IN GOD

Trust in God means to rely upon Him and to commend all affairs to Him by diverting from anyone or anything else. The source of trust in God is power of heart and conviction. Likewise, loss of trust in God is originated from feebleness of heart and conviction and influence of apprehensions and illusions:

Allah is Sufficient for the needs of whoever�

�(trusts in Him. (۶۵:۳

�(Allah loves those who trust Him. (۳:۱۵۹�

Muhammad), say, �Nothing will happen to us besides what Allah has decreed for)� �(us. He is our Guardian. In Allah alone do the believers trust.� (۹:۵۱

If Allah is your helper, no one can defeat you. However, if He abandons you, who� �(would help you? The true believers trust in Allah. (۳:۱۶۰

Amir ul-Mu'minin (a) said: �Regarding all of your affairs, seek the refuge of your Lord, for you are seeking the refuge of a sheltering haven and powerful [sanctuary.�[۲۱۹

Within his sermons to his son, Luqman said: Son, for him who is unconvinced and ill-� intentioned in the matter of seeking earnings, he should learn lessons from the fact that Allah has created him and guaranteed his sustenance in three states; He secured him and gave him his decided shares of sustenance without exerting any efforts or planning for any proposal in gaining them. First, when he was in mother�s womb, Allah was giving him his sustenance without being exposed to coldness or heat. Then, Allah caused him to go out to this world and gave him his shares of sustenance, which were sufficient and nutrient, from the mother�s breast while he had no power to earn. Then, when he was weaned, Allah gave him his share of sustenance out of the earnings of his parents who were very kind to him to the degree that they preferred him to themselves in many situations. When he attained maturity and went on seeking earnings for himself, he became unable to

stand it, mistrusted his Lord, denied the rights that he should defray from his earnings, and behaved stingily with his dependants and himself. All that was because of his expecting scarcity, mistrusting Allah and suspecting His promised recompense in this world and the world to come. See, my son, how evil such man is!�

Imam as-Sadiq (a) said: �Richness and honor are wandering. They settle only when they find a situation of trust in Allah.�[۲۲۰]

He (a) also narrated that Allah revealed to Prophet David (a): �For any one of My servants who relies upon Me heartily exclusively, then the heavens and the earth plot against him, I will surely grant him an exit between them to escape their plots. But for the servant who relies upon any of My creatures, I will cut the rope that links him to the heavens and will sink the earth under his feet and, then, I will not care where he will perish.�[۲۲۱]

He who is given three things will not be deprived of three others: he who is granted� supplication to Allah will not be deprived of response; he who is granted thankfulness will not be deprived of increase; he who is granted trust in Allah will not be deprived of His security.� Read in the Book of Allah: �Allah is Sufficient for the needs of whoever trusts in Him. (۶۵:۳)� �If you give thanks, I shall give you greater (favors) (۱۴:۷).� �Pray to Me for I shall answer you prayers. (۴۰:۶۰).� �

Reality of Trust in God

Trust in God does not

mean to neglect the means that achieve benefits and to lift no single hand for facing events and crises. As a matter of fact, trust in God is to confide in and depend on Him exclusively, because He being the source of goodness, the originator of reasons, the predominant over the creatures, and the only able to give success. To have such trust in God should not conflict with the reliance on the natural means and the outward reasons for achieving the aims, such as supplying for traveling, armament for fighting against the enemies, treatment against diseases, and guard against dangers. All these are necessary for protecting man and achieving his aims. God has decided to make all matters proceed according to their natural reasons. Notwithstanding, it is .necessary to depend upon and trust in God for achieving the purposes

As he noticed a Bedouin neglecting hobbling his camel for he had relied upon God exclusively, the Prophet (s) instructed him: �Hobble your camel then trust in Allah �.exclusively

Ranks of Trust in God

Like the variety of faith, there is a great variety among people in ranks of trust in God. Some are forerunners in this regard: they devoted themselves completely to God and neglected everything except Him. Those are the prophets, their successors, and the .saints

As an example on the best picture of trust in God, it is narrated that when Prophet Abraham (a) was in his way to the fire, the angel Gabriel met him in the air and asked whether he would do him

anything. He answered: �For you, you can do me nothing. I depend on God Who is the best Guardian.� Then the angel Michael met him and suggested that he would extinguish that fire since rain and water had been under his disposal. The prophet also rejected. Then the angel of wind met him and suggested that he would cause that fire to fly away, but the prophet also rejected. Then the angel Gabriel came to him again and asked him to supplicate to God. Abraham said: �My supplication is worthless so long as He knows my current state best.�[۲۲۲]

Advantages of Trust in God

Man, in this life, is exposed to calamities, problems, and crises against which he fights. He, once, overcomes, and is overcome in other situations. In most cases, such calamities knock man down and make him helpless and brokenhearted. Thus, man lives in permanent worry because he anticipates loss, poverty, and ailment. It is true that modern civilization has helped in alleviating burdens of life by the availability of means of comfort, but it has failed to supply mentalities with tranquility. Worry is still casting its shadows on people and collaring the necks resulting in multiplication of mental diseases and events of suicide and insanity in the most civilized countries.

Through its moral constitution, the Islamic Sharia could alleviate the worries of people and supply them with huge spiritual energies, such as tolerance, steadfastness, trust, and confidence. To adhere to this fact achieves peace of mind and replaces fear with security.

After all, trust in God

is one of the most important factors that attain self-dignity, self-respect, and peace of conscience. People that are worthiest of adhering to trust in God are the celebrities and reformists. They are in need for willpower and self-determination for facing .others� obstinacy and overstepping many obstacles and barriers

?How to Acquire Trust in God

:We can acquire trust in God by

.Keeping in mind the Verses and traditions that confirm the virtues of trust in God

It is narrated that Imam al-Hussein (a) composed the following: �If calamities of time bite you, do not seek the refuge of the creatures. Do not ask anybody except God the Distributor of the sustenance. If you live for a long time and wander in this world from the west to the east, you will not find anybody who is able to give you �.happiness or remove your unhappiness

It is also narrated that Amir ul-Mu'minin (a) composed: �I have satisfied myself with that which God has decided for me, and I have entrusted my affairs with my Creator. .As He used to treat me charitably in the past, He will keep on in the rest

Strengthening belief in God, trust in His good turn, and considering His being the .source of goodness, originator of reasons, and able to do everything

Paying attention to the nice doing of God and His outstanding care for man all over stages of life, and keeping in mind that God will surely guard him who depends upon .Him and save him who seeks His help

Learning lessons from the changeability of

this life. Many poor people have become rich, many rich people have become poor, .many celebrities have become paupers, and many paupers have become celebrities

Finally, to gain true trust in God is to satisfy oneself with His acts in situations of joy .and misery

FEAR OF GOD

Fear of God stands for the mental pains arisen from the anticipation of God�s punishment for the commitment of acts of disobedience to Him. It enjoins holding on straightforwardness and forbids vices and sins. For that reason, the Sharia has paid a :considerable attention to fear of God

Only Allah�s knowledgeable servants fear Him. Allah is Majestic and All-pardoning.� �((۳۵:۲۸

Those who fear their Lord in secret will receive forgiveness and a great reward� �.((۶۷:۱۲

However, those who had feared their Lord and restrained their souls from acting� �.(according to their desires, Paradise will be their dwelling (۷۹:۴۱

The Prophet (s) said: �For those who avoid acts of disobedience or the illegal desire that is shown before them out of fear of Allah, Allah will prevent the fire of Hell from consuming them, save them on the Day of the Grand Horror, and fulfill His promise to them that He cites in His Book as He says: �Those who fear their Lord will have two [gardens (۵۵:۴۶).�[۲۲۳

Imam as-Sadiq (a) said: �Fear Allah as if you can see Him before you. If you cannot see Him before you, then it is surely that He can see you. If you think that He cannot see you, then you disbelieve Him. If you realize that He can see

you and, yet, you commit acts of disobedience to Him, then you consider Him as the [humblest among those who can see you.�[۲۲۴

The believer should live between two fears�the past sin that he does not know� what Allah will do about it and the remaining days that he does not know what misfortunes he will encounter through them. Thus, the believer begins his day [fearfully and ends his day fearfully. Except fear, nothing mends the believer.�[۲۲۵

You will not be true believer unless you are fearful (of God�s punishment) and� hopeful (for His reward). You will not be true fearful and true hopeful unless you avoid [what you fear and work for what you hope.�[۲۲۶

A wise man said: �How poor man is! Had he feared the fire of Hell in the same way as he feared poverty, he would have been saved from the both. And had he desired for Paradise in the same way as he desired for the worldly pleasures, he would have won the both. And had he feared God secretly in the same way as he feared people openly, �.he would have achieved happiness in this world and the world to come

A wise man said to al-Mahdi the Abbasid caliph who asked for an advice: �This seat - that you are in now was occupied by your father and uncle before you, was it not?� �Yes, it was,� answered the caliph. �They had done some acts because of which .you expect they will be saved, had they not?� asked the wise man

Yes, they had,� answered the caliph. �They also had done some acts for which� you are afraid they will be punished, had they not?� asked the wise man. �Yes, they had,� answered the caliph. �Now,� said the wise man, �you should do these acts because of which you expect they will be saved and you should avoid these acts for �.which you are afraid they will be punished

Fear between Ebb and Flow

The previous texts have depicted the importance of fear and its contribution in rectifying man and qualifying him to have the honor of God�s contentment. Like the other noble traits, fear does not deserve praise unless it is characterized by moderation away from shortage and excess. Excess fear impoverishes the personality and deprives of hope. Moreover, it causes despair, which, in turn, brings about perpetual deviation. Shortage of fear, also, causes negligence, shortcoming, and rebel against acts of obedience to God. By the balance of fear and hope, one�s self nourishes, conscience towers up, and the spiritual energies go forward. Referring :to this point, Imam as-Sadiq (a) said

Hope for Allah in a form that does not draw you to the commitment of acts of� disobedience to Him, and fear Him in such a way that does not make you despair of [His mercy.�[۲۲۷

Advantages of Fear

The values of the noble traits depend on levels of the virtuous concepts and principals of righteousness that they leave on personalities. Accordingly, fear occupies the first place among the noble traits. It has played a big role in the

fields of belief since it is the main reason encouraging acts of obedience to God. Feelings of fear enhance the souls and take them to a lofty angelic position that imparts to the ideality of the angels. As he compared among angels, human beings, and animals, Amir ul-Mu'minin (a) said:

�Surely, Allah has characterized the angels by intellect without sexual desire, and characterized animals with desire without reason. He exalted man by bestowing upon him both qualities. Accordingly, if man�s reason dominates on his desire, he rises to a state above that of the angels (because this state is attained by man in spite of the existence of hurdles which do not vex the angels), and if man�s desire dominates on his reason, he drops to a state bellow that of the animals.�[228]

Consequently, we notice that the fearful deem easy the sufferings they encounter because of acts of obedience to God and deem bitter the sweetness of the sins and acts of disobedience to Him, because they fear His wrath.

This in fact achieves mental and physical happiness in the same way as this cosmos, along with its components, is organized because of its submission to God:

�All righteously believing male or female will be granted a blessed happy life and will receive their due reward and more. (16:97)�

All the current calamities, such as commonness of disorder, spread of crimes, prevalence of mental perplexity, that humankind is suffering is only the result of going away from the course of the Creator and neglecting His constitution:

�Had the people of

the towns believed (in Our revelations) and maintained piety, We would have certainly showered on them Our blessings from the sky and the earth. But they called Our �(revelations lies, thus Our torment struck them for their evil deeds. (۷:۹۶

?How to Feel Fearful

It is necessary to fix the belief in God as well as the concepts of the Judgment Day, :divine rewards, punishment, Paradise, and Hell. Fear is in fact one of the fruits of faith

When Allah is mentioned, the true believers begin to feel fear of Him in their hearts� and when His revelations are recited to them their faith strengthens. In Allah alone do �.(they trust (۸:۲

It is necessary to listen to the touching sermons and words of wisdom that creates .fear and reverence

It is necessary to survey the manners of the fearful, including their states of - .reverence and submission

Let us now provide the most fascinating picture of fear of God that is painted by Imam :as-Sejjad (a) in one of his supreme supplications

I weep, and why do I not weep, while I do not know what will my destiny be? And I� see my soul cheat me and my days deceive me and the wings of death are flapping near my head. Why then do I not weep? I weep for the departure of my soul, for the gloomy of my grave, for the narrowness of my sepulcher, for the interrogation of Munkar and Nakeer, [۲۲۹] for my going out of my grave naked, humble, and overburdened. I will look once

:to my right and another to my left while the creatures each will have his own concern

For on that day everyone will be completely engrossed in his own concerns. Some� faces on that day will be radiant, laughing and joyous, but others will be gloomy and �.(covered by darkness (٨٠:٣٧-٤١

Stories of the Fearful

:Imam al-Baqir (a) narrated

A very charming prostitute could charm some young Israelites one of whom said,� �Had the worshipper so-and-so seen this lady, she would have surely seduced him.� As she heard this statement, she decided to visit that worshipper for seducing him. That night, she went to his house. He refused to let her in, but she claimed that some young people were chasing her, and that they would rape her if they would catch her. Because of this claim, the man let her in. As soon as she entered his house, she undressed herself. When he saw her beauty and charm, he was seduced. He therefore struck her with his hand. Suddenly, he regained his conscience; hence, he ran to the hearth and put his hand in fire. �What are you doing?� she cried. �I am burning my hand because it committed an ill deed,� answered he. The woman left him hurriedly and told some people that she met of that worshipper�s deed. They [ran to him, but found his hand was burnt.�[٢٣٠

:Imam as-Sadiq (a) narrated

One of the ladies of the Israelites tried to seduce the worshipper who hosted her.� He wanted to reach her, but whenever he tried to do

it, he was putting one of his fingers in fire. He kept on doing so until morning. �Go ��.out,� he dismissed her, �you were the worst guest I have ever had

HOPE FOR GOD

Hope is the expectation of a dear thing the arrangements of which are already done, such as hope for the yield of a land after it was seeded, watered, and superintended. In case the arrangements of a thing are not done, hope for it will be foolhardiness, just like hope for the yield of a derelict land that was not superintended properly. Hope, furthermore, is the second wing with which, along with fear, the believers fly in the horizons of the obedience of God. Although fear and hope support each other in disciplining the believers, hope is sweeter and fresher than fear, because its source is trust in God and the assurance of the extent of His mercy. To obey out of hope is better than obeying out of fear. In view of that, good tidings of hope are carried :through numerous texts from the Quran and Sunna

Warning against Despair

Muhammad), tell my servants who have committed injustice to themselves, �Do)� not despair of the mercy of Allah. Allah certainly forgives all sins. He is All-forgiving �(and All-merciful.� (۳۹:۵۳

And do not despair of receiving comfort from Allah; only the unbelievers despair�� �(of receiving comfort from Him. (۱۲:۸۷

The Prophet (s) said: �On the Day of Resurrection, Allah will gather the despondent of His mercy with their faces blackened. They will be given the name of �the

[despondent of Allah�s mercy.��[۲۳۱

Amir ul-Mu'minin (a) said to the man who was prevailed by despair of God�s mercy out of his many sins: �You, to despair of the mercy of Allah is the greatest sin that you have ever committed.�[۲۳۲

Vastness of God�s Mercy and Pardon

�(Your Lord's mercy is completely overwhelming. (۶:۱۴۷�

�(Your Lord, certainly, has forgiveness for the injustice of the people. (۱۳:۶�

Allah does not forgive the sin of considering others equal to Him, but He may� choose to forgive other sins. (۴:۴۸�

When the faithful come to you, say to them, "Peace be upon you. Your Lord has� decreed for Himself to be All-merciful. Anyone of you who commits a sin out of ignorance, then repents, and reforms himself will find that Allah is All-forgiving and All-merciful." (۶:۵۴�

Imam as-Sadiq (a) said: �On the Day of Resurrection, Allah will extend His mercy so vastly that even Eblis will expect himself to be included with that mercy.�[۲۳۳

On the Day of Resurrection, the guilty believers will be stopped before Allah Who�� will personally interrogate him. He will display before him his sins in details, and the believer will confess of them all. The Lord will then say: �In the worldly life, I covered these sins and, now, I will cover them for you.� He then will order to change them into virtues. As the record of that believer will be shown to people, they will say, �How admirable this man is! He did not commit a single sin!� This is the meaning of God�s saying:

But only those who repent

[and believe and act righteously will have their sins replaced by virtue, (۲۵:۷۰)�[۲۳۴

Favorable Judgment about God

Imam as-Sadiq (a) said: �The last servant who will be sent to Hell will turn his face towards Allah. The Lord then will order the angels to bring him back. �Why did you turn your face, servant?� the Lord will ask. �Lord,� the servant will say, �I had another idea about You.� �What did you think of Me, servant?� the Lord will ask. The servant will answer, �I thought You would forgive me and allow me to live in Your Paradise.� The Lord then will say, �My angels, I swear by My power, majesty, favors, tests, and exaltation, this servant had never thought good about Me for a single hour of his lifetime. Had he done so, I would not have sent him to Hell. Nevertheless, I will regard the lie that he has just told as true and allow him to be in �.Paradise

:Allah will live up to the servant who thinks well of Him

This was how you considered your Lord, but He knows you better than you know� [yourselves. Thus, you are now lost (۴۱:۲۳).��[۲۳۵

Imam ar-Rida (a) said: �Have favorable judgment about Allah, for He says: I am as [My servant thinks of Me, whether good or bad.�[۲۳۶

Intercession of the Prophet and the Imams for their Adherents

The Prophet (s) said: �On the Day of Resurrection, we will be responsible for interrogating our adherents. Regarding the wrongdoings that are committed against Allah, we will issue a judgment about them

and Allah will accept it for us. Regarding the wrongdoings that are committed against people, we will interfere so that the wronged party will forgive for our sake. Regarding the wrongdoings that are committed against us, we are the worthiest of forgiveness.�[237]

He who dies on the love for Mohammed�s family will be treated as shahid. He who� dies on the love for Mohammed�s family will be forgiven. He who dies on the love for Mohammed�s family will be (regarded as) repentant. He who dies on the love for Mohammed�s family will be perfectly faithful believer. He who dies on the love for Mohammed�s family will be given the good tidings of being in Paradise by the angel of death, first, and Munkar and Nakeer, second. He who dies on the love for Mohammed�s family will be carried in procession to Paradise like brides. He who dies on the love for Mohammed�s family will have two doors taking to Paradise opened from his grave. As for him who dies on the love for Mohammed�s family, Allah will make the angels of mercy visit his grave regularly. He who dies on the love for Mohammed�s family will be regarded as follower of the Sunna and community of Muslims. But for him who dies on the hatred for Mohammed�s family, he will attend on the Day of Resurrection with the script, �written on his forehead-- �This one is excluded from the mercy of Allah.�[238]

The Prophet (s) once, came to his companions with bright face like the halo of

the moon. When Abdurrahman ibn Awf asked him, the Prophet said: �I have just received the good tidings about my brother and cousin and about my daughter. I have just been told that Allah gave my daughter Fatima in marriage to Ali and ordered Ridwan; the doorkeeper of Paradise, to shake the Tree of Tuba, which carried muniments as many as those who have love for my family. Under that tree, Allah has created angels of light and given each one of them one of these muniments. When the Day of Resurrection will come and the angels will call at all the creatures, they will give each of those who have love for The The Ahl ul-Bayt one of these muniments that will be documents of acquittance from Hell. Hence, my brother and my daughter will set many men and women of my umma free from Hell.�[۲۳۹]

When God�s saying, �The righteously striving believers are the best of all-creatures, (۹۸:۹)� was revealed, the Prophet (s) said to Ali: This is you and your Shia.[۲۴۰] On the Day of Resurrection, you will be content and pleased, while your enemies will be angry and depressed.[۲۴۱]

Calamities and Diseases Cancel the Believers� Sins

The Prophet (s) said: �God says: By My power and majesty I swear, I will not make the servant upon whom I want to have mercy depart this world before I punish him for every sin that he committed. I will punish him by means of an ailment that inflicts him, poverty that befalls him, or

a state of fear that controls him. If this is not enough, I will make him suffer the [agonies of death.�[۲۴۲

Depression and grief will not depart the believer before they eradicate all of his� [sins.�[۲۴۳

Imam as-Sadiq (a) said: �Mufaddal, beware of committing sins and warn our adherents against so. By God I swear, you are the most targeted by sins. You may suffer the persecution of the ruling authorities. This is because of your commitment of sins. You may be ailed. This is because of your commitment of sins. Your sustenance may be stopped. This is because of your commitment of sins. You may suffer the �.agonies of death so severely. This is also because of your commitment of sins

As the Imam noticed that al-Mufaddal was highly touched by these words, he (a) commented: �You suffer all the previous in order that you will not be interrogated about your sins on the Day of Resurrection, since the punishment for such sins befall [you in this world.�[۲۴۴

The believer may suffer troubles in sleep as a punishment for his commitment of� sins. He also may suffer a physical defect as a punishment for his commitment of [sins.�[۲۴۵

Reality of Hope

Hope is meaningless unless reasons of its success are available. It is hence foolish to leave the courses of obedience and take in the courses of deviation and depend totally on hope. Such hope is surely void. It is noticeable that the great personalities, such as prophets, their successors, and the saints, spared no efforts in the fields of

the obedience to God and devoted themselves to the acts of worship while they were :the most favorable to God

As he was told that some people were engrossed in the acts of disobedience to God :while they claim that they hope for the mercy of Him, Imam as-Sadiq (a) said

They are liars. They are not our Shia. Those are the people whom are deceived by� false hopes. He who hopes for something should work for it, and he who fears [something should escape it.�[۲۴۶

Purpose of Hope and Fear

Some people can be mended only by means of hope while others can be rectified by means of fear. The disobedient who have felt regret for their excessive sins but they have despaired of His pardon should be treated by means of hope for God�s immense mercy. Those who destroyed themselves because of excessive performance of acts of worship should also be treated by means of hope for God. On the other side, the sinful tyrants who are plunging in acts of disobedience to God and are deceived by false hope should be treated by means of fear of God as well as .severe reproach and painful punishment

DECEPTION

DECEPTION

Deception means to be deceived by a devilish trickery or a wrong idea, such as spending the usurped property in fields of charity. It causes many people to believe in the validity of their acts, but if they examine them precisely, they will understand that their deeds were only delusion. Thus, deception is the most dangerous snare, weapon, and trickery

.of the Devil

There are however different forms of deception varying according to the trends of the deluded individuals. Some people are deluded by the charming pleasures of this .world and others are deluded by knowledge, leadership, wealth, worship, and the like

Forms of Deception

Worldly Deception

Worldly Deception

Faithless individuals are mostly deceived by the false charms of this world. They neglect the inevitable termination of this world and forget that there is an endless life to come; therefore, they put two inaccurate reasons as the justification of their being :deceived by this world

.FIRST, they claim that this world is cash while the life to come is credit

SECOND, they claim that the pleasures of this world are certain, while the pleasures .of the world to come are uncertain

This is in fact a big mistake. Regarding the first claim, it is true that cash is better than credit if they are equal in the measurement of benefit. But when the credit is preponderant to the cash, it becomes preferable. This is the big difference between the pleasures of this world and these of the world to come. As a matter of fact, the pleasures of this world will come to an end, while those of the world to come are .everlasting

Regarding the second claim, it is also inaccurate to doubt the life to come. The prophets, their successors, scholars, and many nations proved undoubtedly the existence of the life to come. Hence, to doubt it is insanity denied by religion and .reason

In the same manner, the sick believes in the benefit of the

medicine that is prescribed unanimously by physicians. If he belies them, he is then .dull and foolish

Know that the worldly life is only a game, a temporary attraction, a means of� boastfulness among yourselves and a place for multiplying your wealth and children. It is like the rain, which produces plants that are attractive to the unbelievers. These plants flourish, turn yellow, and then become crushed bits of straw. In the life hereafter there will be severe torment or forgiveness and mercy from Allah. The �.(worldly life is only an illusion (۵۹:۲۰

The example of the worldly life is like the water sent down from the sky, which� becomes mixed with the earth's produce that people and cattle consume. When the land becomes fertile and pleasant, people think that they have control over it. At Our command during the night or day, the land becomes as barren as if it had no richness the day before. Thus, do We explain the evidence (of the truth) for the people who �(reflect. (۱۰:۲۴

Those who have rebelled and preferred the worldly life, Hell will be their dwelling.� However, those who had feared their Lord and restrained their souls from acting �.(according to its desires, Paradise will be the dwelling (۷۹:۳۷-۴۱

Imam as-Sadiq (a) said: �For him who begins and ends his day considering this world as his main concern, Allah will put poverty between his eyes, scatter his affairs, and he will not gain anything of this world except that which is decided for him. For him who begins and

ends his day considering the world to come as his main concern, Allah will install [richness in his heart and will manage all his affairs.�[۲۴۷

Imam al-Kadhim (a) said: �Husham, the intelligent have abstained from the worldly pleasures and desired for the world to come because they have known that world, as well as the world to come, is demanding and demanded[۲۴۸]. This world will surely trace the seeker of the world to come to give him his provisions perfectly. The world to come will trace the seeker of the worldly pleasures when death overcomes him to [deprive him of the pleasures of this world and the world to come.�[۲۴۹

The Everlasting Law

Unanimously, people have complained about this world, because they suffer its pains. Any pleasure in this world is roiled by griefs and any rest is roiled by sufferance. It does not conform to anybody and no man can find true happiness in it. However, they have different courses about it. Some loved it maniacally, rushed madly upon its transient wreckage; therefore, they lived in states of enmity and wrangle. Others disregarded it and sought the refuge of the temples and places of worship escaping its charms and pleasure; therefore, they changed into scattered groups that lived in .the margins of life

In the midst of such two different tendencies, Islam, out of its comprehensive reformation, came to enact the everlasting law that combines the world and religion and unites the purposes of this life with the spiritual desires in such a high method befitting man�s nature and

.guaranteeing pleasure and comfort

In some situations, Islam has warned the adorers of this world against its deceptions so that they will be freed from slavery. In other situations, Islam has brought gradually the extremists who escape the charms of this world near its innocent sweets and pure desires so that they will not withdraw from the caravans of life and .become the subject of poverty and humility

Imam as-Sadiq (a) said: �He who dedicates his worldly life totally to the world to come is not one of us, and he who ignores his world to come for sake of enjoying his [worldly life is, too, not one of us.�[۲۵۰

One of the Imams (a) said: �Work for your worldly life as if you will live forever, and [work for the world to come as if you will die tomorrow.�[۲۵۱

Following this law, the Islamic civilization flourished, and Muslims could find themselves places in the scales of perfection. In the light of this law, we can conclude :the following facts

To have the pleasures and legal desires of this world is not discommended so long - :as it does not contain a forbidden matter or extravagance

Muhammad), ask them, "Who has made it unlawful to maintain beauty and to eat)� the pure foods which Allah has created for His servants? They are made for the believers in this world and are exclusively for them in the life hereafter." Thus do We �(explain Our revelations to the people who have knowledge. (۷:۳۲

Amir ul-Mu'minin (a) said: �Know, creatures of Allah, that the God-fearing

have shared the joys of this transient world as well as the next coming world, for they shared with the people of this world in their worldly matters while people did not share with them in the matters of the next world. They lived in this world in the best manner of living and ate the choicest food and consequently they enjoyed herein all that the people with ease of life enjoyed, and secured from it what the haughty and the vain secured. Then, they departed from it after taking provision enough to take [them to the end of their journey and after doing a profitable transaction. �[۲۵۲

To have the precious acquisitions of this world is not discommended unless they are - usurped, ill-gotten, or diverting from the reference and the acts of obedience to God. To acquire such things for dispensing with people or seeking the contentment of God, such as regarding the relatives, aiding the poor, or establishing charitable projects like .schools, mosques, and hospitals, is among the best acts of obedience

Imam as-Sadiq (a) said: �He who does not collect fortunes legally for dispensing with [people, repaying his debts, and regarding his relatives is worthless.�[۲۵۳

As a man said he sought the worldly pleasures and hope he would collect them for sake of spending them on his dependants and himself, regarding others, and :performing the hajj and umrah, Imam as-Sadiq (a) commented

This is not the seeking for this world. It is surely the seeking for the life to� [come.�[۲۵۴

The desire to survive in this

world is not discommended at all, since its purposes are acceptable. He who desires for survival in this world so as to provide more acts of obedience to God or have more virtues is praised, but he who desires for survival so as to commit sins is surely dispraised.

Imam as-Sejjad (a) said: �(O Allah) give me long life in this world so that I will spend it in the fields of Your obedience. But if it will be a hotbed for the Shaitan, then grasp my soul.�

Disadvantages of the Worldly Deception

(۱) The most serious danger of deception is that it casts a screen between the intellect and reality and, therefore, the defects and shortcomings, such as gluttony, greed, madly rushing upon the false pleasures that cause disrespect, cannot be noticed.

(۲) Deception causes unhappiness because it pushes into the midst of the life sufferance and closes the eyes before satisfaction.

(۳) Deception is on the top in the list of the matters that distract from being ready for the life to come and taking along provisions of righteous deeds:

�Those who have rebelled and preferred the worldly life, Hell will be their dwelling. However, those who had feared their Lord and restrained their souls from acting according to its desires, Paradise will be the dwelling (۷۹:۳۷-۴۱).�

Treatment of the Worldly Deception

It is recommended to keep in mind the Quranic texts and narrations that dispraise this world and display its horrible dangers, and to keep in mind the unanimous agreement of the prophets, their successors, and people of wisdom upon the inevitable termination of this world and the certain immortality of the life to come. Hence, man of reason should prefer that which will last forever to that which will inescapably come to an end, and should get ready for the everlasting pleasure and bliss:

However, (the disbelievers) prefer the worldly life even though the life hereafter� will be better and will last forever. This is what is written in the ancient heavenly � .(Books; the Scriptures of Abraham and Moses (۸۷:۱۶-۹

It is also recommended to benefit by the sermons, maxims, and expressive stories

that show the regret of the tyrants because of their having been deceived by this world. The most effective sermon in this regard is the word that Amir ul-Mu'minin :(addressed to his son al-Hasan (a

Enliven your heart with preaching, kill it by renunciation, energize it with firm belief,� humiliate it by recalling death, make it believe in mortality, make it see the misfortunes of this world, make it fear the authority of the time and the severity of some changes during the nights and the days, place before it the events of past people, recall to it what befell those who were before you and walk among their cities and ruins, then see what they did and from what they have gone away and where they have gone and stayed. You will find that they departed from (their) friends and lodged in the house of loneliness. Call in their houses: empty houses, where are your habitants? Then stop on their graves and say: ragged bodies and separated organs, how have you found the lodge in which you are living? Shortly, you too will be like one of them. Therefore, plan for your place of stay and do not sell your next life with this [world.�[۲۵۵

People of wisdom have shown a very fascinating picture that depicts man�s madly rushing upon this world. They said: �The deceived by this world is like a person who is hanging in a well with a rope tied to his waist. In the depth of that well, there is a huge

dragon waiting for his falling and opening its mouth for swallowing him. In the upper of that well, there are two black and white rats gnawing that rope continuously. Although that person can see that dragon and the gradual cutting of the rope, he pushes himself towards little honey found on the wall of that well and mixed with dust. In addition, there are many bees fighting for gaining that honey. In the midst of all this, that person engages himself in licking that honey and competing with those bees on it, without paying attention to the horrible situation above and under him as long as �.he could find sweet that licking

The person in the previous picture represents man, the rope is his age, the huge dragon is death, the two rats are day and night, honey that is mixed with dust is the worldly pleasures that are mixed with griefs and sins, and the bees are sons of this .world who compete with each other for gaining its pleasures

When the angel of death came to Prophet Noah (a), he was in sunlight. After greeting him, Noah asked: �Why are you here?� He answered: �To take your soul.� Noah asked: �Will you permit me to go to the shade?� The Angel did. Then Noah changed his position saying: �Angel of death! What happened to me in life is like the change of �.position from sunlight to shade, now perform your mission

In his final hours, al-Mansour; the Abbasid caliph said: �We have sold our life to

�.come with a single slumber

In his last agonies of death, Harun ar-Rashid[۲۵۶] was repeating (God�s saying about the disbelievers): �Our wealth has been of no benefit to us and our belief has �(destroyed us. (۶۹:۲۹

In his final hours, Abdul-Malik ibn Marwan, the Umayyad caliph, was asked about his :feelings. He answered: �I am as exactly as the saying of God

Allah will say, "You have come to Us alone just as We created you at first. You have �(left behind all those which We gave to you." (۶:۹۴

On the sea, Zaitoun, the wise man, saw a man excessively depressed due to the loss of worldly pleasures. He said to him, �Man, what for is this depression? Suppose you are greatly rich, and you are about to drown because the ship you have been on smashed up, will your one and only hope be salvation even if you lose all that which you have in possession?� �Yes, of course,� answered the man. �Supposing you are a king,� went on the wise man, �but you are surrounded by some people whose main intention is to kill you, will your one and only hope be to escape from them even if you lose all that which is under your control?� �Yes, of course,� said the man. �.�Now,� said the wise man, �you are that rich man and you, too, are that king

.These words made that man feel happy

An expert asked a rich man about the way he had been seeking the worldly - �,pleasures. �It has been very tense

asked the rich man. The expert asked, �Have you attained that which you want?� �No,� answered the rich man. The expert said, �You have spent all your days for attaining the worldly pleasures, but you have not attained anything. How will you �?attain the world that you have not worked for

Such lessons and examples influence only the sound hearts and the aware intellects. On the other side, even the most profound sermons, examples, and lessons will not find any ground or welcome by those whom are enslaved by the worldly pleasures. A wise man said: �If a heart is sealed by the fondness of this world, any amount of sermons and admonitions will not influence it. In the same manner, any amount of medicine will not be useful for the body that is completely predominated by a �.malady

Deception of Knowledge

Some people feel arrogant for their scope of knowledge. Such feelings may take them beyond the limits and make them compete hideously with each other for attaining high ranks. Such ones should have believed that knowledge is not a purpose. It is a means achieving self-discipline, self-perfection, and happiness in this world as well as the world to come. If knowledge does not achieve such aims, it turns into a waste :effort

Those who were to carry the responsibility of the Torah but ignored, are like � (donkeys laden with books.� (۶۲:۵

Knowledge is in fact like rainfall that drops on the fertile lands to change them into handsome gardens producing goodness and beauty. But if it drops on a

barren land, it will surely be useless. In the same manner, knowledge spreads .brightness on the virtuous people, while it only increases the naivety of the lowly

Man should not take pride in his knowledge since he is not the only one in this field. In the old as well as modern ages, people recognized a great variety of noble men of .knowledge who achieved great feats to humankind

Knowledge should not be a subject of pride since responsibilities of people of knowledge are gravely serious. Moreover, people of knowledge are more answerable than the ignorant. Knowledge will be curse for those who do not take it as guide and :do not apply it to themselves

The Prophet (s) said: �All my people will be virtuous if two classes of them become virtuous and will be reprobate if these two classes become reprobate: the jurists and [leaders.�[۲۵۷

As some people of Paradise will look at people of Hell, they will be astonished as� they will find the instructors that taught them the religious affairs among them. They will ask, �How it is that you are in Hell while we are in Paradise only because we followed your instructions?� They will answer, �That is because we did not apply [these instructions to ourselves.��[۲۵۸

Imam as-Sadiq (a) said: �Seventy sins of the ignorant will be forgiven before a single [sin of the knowledgeable is forgiven.�[۲۵۹

Thus, people of knowledge must be good examples for others and must apply the high standards to themselves. In addition, they should do their best to avoid the

.slips of deception

Deception of Authority

High rank and power are strong incentives of deception; therefore, we notice men of authority treat people arrogantly out of their feelings of pride. All over ages, people suffered so painfully such arrogance from the reigning authorities who missed the fact that Islam has denied the excessive conceit and selfishness and threatened .horrible forms of torment for the conceited in this life as well as the life to come

However, the high ranking people should employ their authorities for attracting the .others� attentions and admirations and increasing their popular accounts

The strongest factor that alleviates the intensity of such category of conceit is to ponder deeply over the vicissitudes of time. In fact, the powerful is as same as the .rider of a lion: he cannot expect the time it becomes angry and wild

:Abdullah ibn Abdurrahman narrated

On Eid ul-Adha day[۲۶۰], I visited my mother and found an old lady with ragged clothes with her. That old lady was so eloquent. When I asked my mother about her, she answered that she was the mother of Ja�far ibn Yahya the Barmakid![۲۶۱] Thus, I greeted her so warmly and said, �How is it that time made you be in such a manner?� She answered, �Yes, son. We were enjoying the loans of time, but it demanded us with them.� I then asked her to narrate to me some of her story. She said, �Let me tell you in brief. On one of the past days of Eid ul-Adha, there were four .hundred maidens in my service

At that time, I was claiming that my son was treating me impiously. Today, I am before you just for begging you for two skins of ewes so that I will use one as bed and �.the other as cover

[I felt pity for her and gave her few dirhams that made her so happy.[۲۶۲

Harun ar-Rashid asked the preacher who visited him for an advice. The preacher - asked, �Supposing you are very thirsty and you cannot find water, how much will you buy a single drink of water?� �I will buy it even with half of my kingdom,� answered the caliph. The preacher then asked, �Supposing you cannot emit that drink of water, how much will you pay just for making that drink of water be emitted?� The caliph answered, �I will pay half of my kingdom.� The preacher then said, �Hence, you should not be deceived by the kingdom whose value is a [single drink of water.�[۲۶۳

With no going back, the intelligent should realize that all the matters in which he takes pride, such as wealth, knowledge, and authority, are only graces the source of which .is Almighty God. Consequently, gratitude, not pride, should be shown for them

Authority between Praise and Censure

Seeking for authority is not absolutely deniable, since it varies according to its purposes. To seek authority for legal purposes, such as supporting the wronged, aiding the weak, and defending oneself, is a praised thing. On the other hand, to seek .authority for overwhelming and controlling others is something dispraised

Deception of Wealth

Wealth stimulates the

latent of conceit and reflects the hideous pictures of cruelty that the wealthy hold in the hiddens. It charms the wealthy seekers of authority and encourages them to give their ill-gotten wealth in fields of generosity, thinking they are doing well, whereas, in fact, they are only deceived.

Other wealthy individuals may show sympathy toward the needy in public �while, in hidden, they treat them so niggardly� for obtaining good reputation. In fact, such individuals are deceived by their fortunes.

Others refrain from defraying the fiscal rights, while they satisfy themselves with performing the rites of worship that do not need any expenditure, such as prayers and fasting. Deceptively, they convince themselves that the performance of such rites is sufficient. Such individuals are also deceived. Like acts of worship, it is unavoidably obligatory upon every individual to defray the fiscal rights of the Sharia. In the world of the belief and Sharia, each act of worship has its individual significance.

The Prophet (s) said: �Dinars and dirhams have terminated those who lived before you. In the same manner, they shall terminate you.�[۲۶۴]

Imam as-Sadiq (a) said: �Eblis says: Son of Adam may triumph over me in every situation except three: seizing a fortune illegally, abstaining from defraying a fortune in an obligatory field, and exploiting a fortune in an unsuitable field.�[۲۶۵]

Wealth between Praise and Censure

Besides disadvantages, wealth has many advantages. It may be a means of happiness or a means of grief, according to the ways of its acquisition and the fields in which it is spent. It is

the active means that achieve good livelihood. It is also the strong reason achieving dignity and disdain against the mean. Finally, wealth can be exploited for achieving .religious goals

On the other hand, there are many disadvantages that wealth brings about�it is a .strong reason causing involvement in suspicions and commitment of sins

Furthermore, wealth is the strongest means that takes away from the reference to :God and discourages readying for the life to come

Believers, do not let your wealth and children divert you from remembering Allah.� �.(Whoever is diverted will suffer a great loss (۶۳:۹

From the previous, we conclude that wealth is not something dispraised at all so long as its means of acquisition and fields of spending are noble. It becomes a subject of denial only when its means and purposes are ill. Because man�s nature is fondness of collecting wealth, it is important for the faithful believer not to be deceived by its glittering appearances. It is also proper for him to learn lessons from those who are excessively charmed by the collection of wealth to the degree that they become deprived of the rewards of the life to come. Finally, such people will depart this life without taking anything of their fortunes with them. In other words, they will leave this world completely bankrupt! Hence, they are only honest keepers who suffered very much for collecting such fortunes, but they left them for their heirs who gained them so peacefully. The result is that the collectors of such fortunes will be completely responsible

.for these fortunes, while their heirs will enjoy them completely delightfully

Deception of Lineage

Some people may feel conceited for their high lineage and their being the descendants of a noble family, such as the family of the Prophet (s). Such people may feel they are right and they will be saved only for their being the descendants of a noble family, even if they disregard following and imitating the acts and morals of their forefather. This is in fact an illusion. God honors him who obeys Him even if he is �Abyssinian� slave, and humiliates him who disobeys Him even if he is �Koreishite� celebrity. The The Ahl ul-Bayt (a) have won such unparalleled ranks and everlasting virtues only because they worked diligently in the fields of obedience .to God and devoted all their lives and efforts to seeking the satisfaction of Him

To be deceived by the forefathers� reputation, without imitating them, is no more than daydream. It has never happened that an ignorant individual turns into knowledgeable only because he is the descendant of a knowledgeable man. God never accepts to treat the obedient and the disobedient equally, or regards the .mujahid and the coward as the same

The holy Quran tells about the story of Prophet Noah (a) when he implored to God to save his son from the sweeping flood that covered all the disbelievers on this earth. :Nevertheless, such imploration came to nothing, because his son was disbeliever

Noah prayed to his Lord saying, "Lord, my son is a member of my family. Your� promise

is always true and you are the best Judge." His Lord replied, "He is not one of your family. He is a man of unrighteous deeds. Do not ask me about that which you have no �(knowledge. I advise you not to become an ignorant person." (۱۱:۴۶

The Prophet (s) also taught his family a never-ending lesson in the field of obeying :and fearing God and avoiding depending upon their family relation to him

Abu Ja�far Imam al-Baqir related that the Prophet (s) stood on Safa Mount and said: �O sons of Hashim and sons of Abdul-Muttalib, I am the messenger of Allah to all of you. I feel pity for you. I have my own deeds and you have your own deeds. Do not depend on the fact that Mohammed is from you and that you will be taken to wherever he is taken. By Allah I swear, my followers, whether they are from your clan or any other clan, are only the God-fearing. I will not admit you on the Day of Resurrection if you come to me burdened with the worldly disadvantages while others come with the advantages of the world to come. I am excused regarding my mission [to you and the commandments of Allah for you.�[۲۶۶

ENVY

Envy stands for the wish that amenities of others were to lapse and move to the envious. To hope for having the same amenities of somebody is called emulation, and .it is not ill-favored. It is a hideous vice that leaves the worst influence on morals

The envious in fact lives in incessant grief since he dissatisfies himself with acts of God. As the envious feels horrible malice towards the envied, all his endeavors came :to nothing. He therefore encounters the results of his envy alone

In the Name of Allah, the Beneficent, the Merciful. (Muhammad), say, "I seek� protection from the Lord of the Dawn against the evil of whatever He has created. I seek His protection against the evil of the invading darkness, from the evil of those �.(who practice witchcraft and from the evil of the envious ones (۱۱۳:۱-۵

The Prophet (s) said to his companions: �Surely, the malady of the past nations has crept to you. It is envy. It is shaving�not the hair, but the religion. To be saved of it, you should control your hand �power- and tongue �wording-, and you should not [insinuate evil into your faithful brother.�[۲۶۷

[Envy consumes the good deeds in the same way as fire consumes wood�[۲۶۸�

Amir ul-Mu'minin (a) said: �I have never seen like the wrong envious who is most similar to the wronged. The envious lives in endless care with grieved heart and [inherent sorrow.�[۲۶۹

Incentive of Envy

:Malignity (۱)

Some individuals have ill will and malignity as natures. Thus, you notice them feel miserable when others are happy, and feel happy when others are grieved. They envy the others for that which God has given to them out of His graces, even if there is no hostile situation between the two� the envious and the envied, but only .because of ill will

Enmity (۲)

Enmity

.is within the strongest incentives of envy

Competition (۳)

The competition of the owners of common interests and purposes is another incentive that arouses envy. Under this title lies also the envy among sons for the favor that one, or some, of them enjoy with fathers. The retinue of the ruling authorities also envy each other for the favor that some of them enjoy with the authorities. In few words, envy is common among the individuals of the same goals. It is absent among the individuals of divergent trends. The merchant, for instance, does .not envy the engineer or the farmer

Selfishness (۴)

Envy may control some people because of their feelings of precedence and .selfishness that prompt them to precede others and enjoy exclusive standings

Contempt (۵)

Envy may be arisen in the inner self of a person who despises others and regards as .too much the graces that God confers upon them

It happens that all the previous incentives of envy gather in the personality of an .individual to change him into a volcano of oppression

Disadvantages of Envy

Exclusively, envy is the most serious moral defect that inflicts the religion and the life .of the individuals that they carry

The worldly disadvantage of envy is that it roils the life and brings about care and grief. This is because the envious is disturbed when he notices graces of God shade people. Moreover, such scenes inflict him with disastrous mental and physical defects. Envy, too, influences badly the dignity and reputation; therefore, we notice that the ,envious are the subject of dispraise. Besides

envy inflicts the moralities; hence, it is noticed that the envious does not refrain from trapping others by various nasty means of false accusations. The envious, also, does .not spare any effort for arising seditious matters

The famous and excelling personalities are the subjects of envy, because their standings are resented by the envious. This is the secret beyond the wrong treatment and deprivation of appreciation that most of the virtuous individuals have to suffer. It frequently happens that the envious does not hit the target; therefore, his share becomes only agony and grief, while the targeted individual wins good reputation and .respect

The religious disadvantage of envy is that the envious uses all wrong and nasty means for trapping the envied so as to impute dishonor to him. This will certainly make him encounter the wrath and punishment of God. In addition, the behaviors and feelings of the envious, such as rage and dissatisfaction with acts of God, are spiteful .spunk

Treatment of Envy

One must avoid looking forward to gaining the graces enjoyed by those who are of higher ranks than he is, so that he will feel the divine care. Such feelings will surely .alleviate the tendencies of envy

It is necessary to keep in mind the worldly and religious disadvantages of envy in .addition to the various sorts of crises and misfortunes that it results

It is also necessary to keep God in mind, believe in the wisdom beyond His acts, .submit to His plans, and beware of the initiatives of envy

Fathers must avoid making any distinction

.among their sons in fields of custody so as to avoid seeding envy in their mentalities

BACKBITING

Backbiting is to speak ill of a believer behind his back, including matters concerning his moralities, appearance, or personality. Not only is backbiting restricted to words, but also it includes every behavior and deed, whether suggestive or direct The Prophet (s) :defined backbiting by saying

Do you know what is backbiting? � It is to mention things that your brother dislikes.� � To mention things that are really found in the personality of your brother is backbiting. To mention things that are not found in the personality of your brother is �.slander

Backbiting is however one of the meanest manners and most serious crimes and sins. :God likens the backbiter to the one who eats the flesh of the dead

Believers, stay away from conjecture; acting upon some conjecture may lead to� sin. Do not spy on one another or backbite. Would any of you like to eat the disgusting dead flesh of your brother? Have fear of Allah; Allah accepts repentance and is All- �.(merciful (۴۹:۱۲

Allah does not love public accusation unless one is truly wronged. Allah is All-� �(hearing and All-knowing. (۴:۱۴۸

The Prophet (s) said: �Backbiting destroys the religion in a way that is more [destructive than canker.�[۲۷۰

He who publicizes an ill matter is regarded as him who originated it, and whoever� disregards a faithful believer for a matter will not die before that very matter sticks to [him.�[۲۷۱

Imam as-Sadiq (a) said: �For him who publicizes an affair of a believer for

disgracing and disrespecting him, Allah will dismiss him from His custody and deliver [him to the Shaitan�s.�[۲۷۲

Do not backbite (others) so that others will not backbite you. Do not dig a whole for� making your brother fall in it, lest you yourself may fall in it. As you condemn others, [others will surely condemn you.�[۲۷۳

Disregard of Backbiting

It is necessary to avoid being in conformity with the backbiters or listening to them, for the listener of backbiting is regarded as partner in the sin. To do so can be achieved by denying backbiting verbally, changing the subject into another innocent one, leave the session of backbiting, or, in the least, deny backbiting in heart, so as to .be saved from the partnership of that sin

A wise man said: �Try your best to avoid introducing yourself to the backbiter, �.because the greatest share of harm is burdened by the closest to him

In the same manner, it is important to honor the dignity of the believer who is .backbitten

The Prophet (s) said: �Paradise is unquestionably the share of him who defends the �.honor of his believing brother

It is worth mentioning, here, that the illegality of backbiting does not include the .deviants and apostates

Incentives of Backbiting

.Enmity and envy are the strongest incentives of backbiting

Joking is another incentive of backbiting, because it is regarded as fresh subject for .arising joking and laughter at others

Boasting is also an incentive of backbiting, because the boastful, in most cases, tries to refer to the others� defects to prove that he disdains and does

.not enjoy such defects

It frequently happens that an individual who associates with backbiters tries to be in conformity with them by according them in their ill speech of others so that they may .not reject him

Disadvantages of Backbiting

Through its regulations, Islam intends to reinforce fraternity of Muslims to make it a never-ending constitution. Thus, it has gone on enjoining to cling to all matters that develop mutual amicability and achieve fraternity; such as well mannerism, truth, fulfillment of trusts, and paying attention to Muslims� affairs and general interests. Islam also has warned against any matter that roils the pure hearts or arises malice, .such as lying, cheating, treachery, and contempt

Since backbiting is a destructive element that devastates the social construction and spoils the tied up relations, the Islamic code has forbidden and regarded it as a grand sin. It sows the poisonous seeds of spite among Muslims. When the ill speech reaches the one about whom it is said, it will arise the feelings of hatred in his inner self; so, he tries to revenge himself upon the backbiter by answering him by ill speech. In so many .cases, backbiting has caused serious problems and unwelcome tragedies

The Prophet (s) said: �On the Day of Resurrection, one of you will not find the good deeds that he did in his life in his record[۲۷۴] when he will be interrogated. He will ask the Lord about this, and the Lord will answer him: �Your Lord never makes a mistake and never forgets. Because you backbit people, your

good deeds were erased from your record.� Another one will find many good deeds that he did not do in his record. He will ask the Lord about such deeds, and the Lord will answer: �Because you were backbitten by so-and-so, I added his good deeds to you.�[۲۷۵]

Reasonable Grounds of Backbiting

Backbiting is decided as forbidden so long as it is intended to disgrace others, but if it is not intended for so or if a reasonable ground relies upon it, it is not forbidden. Muslim jurisprudents have mentioned a number of reasonable grounds for backbiting:

If backbiting represents the complaint of a wronged person so as to prove his right before a judge, it is not forbidden, even if it includes the ascription of injustice and criminality to the other party.

The person whose advice is sought in definite matters, such as marriage or trust, is permitted to backbite the other party �by mentioning his defects-. It is also acceptable to warn a believer against the association with deviants, by referring namely to their defects, provided that such reference is intended to protect the believer. It is also acceptable to defame a testifier when it is necessary.

Backbiting is acceptable when it is intended to disavow the claim of a false lineage.

Backbiting is acceptable when it is intended to refute an untrue saying or an illegal claim.

Backbiting is acceptable when it takes the form of testimony against wrongdoers.

It is acceptable to mention certain epithets (such as �the blind�, �the one-eyed�, and the like) of certain people if this

.is necessary for introducing them

Backbiting is acceptable when it is intended to forbid evil, by mentioning the defects of .a person before somebody who is able to guide him

It is acceptable to backbite those who declare publicly their commitment of sins, such as the drunk and gamblers, provided that such backbiting should not exceed the .limits. It is said that to backbite a sinful is not offensive

Finally, well intention and sound objective must be proposed. Likewise, it is improper .to aim at evil intentions, such as enmity, envy, and the like

Treatment of Backbiting

.It is necessary to keep in mind the forecited disadvantages of backbiting -

It is necessary to pay the greatest attention to self-discipline by applying the noble .traits to oneself

As he was asked about his educator, Mohammed ibn al-Hanafiyya said: �It is my Lord Who educated me in myself. I have followed and imitated any element that is enjoyed by men of sense when I found good, and I have avoided any element that is practiced by the ignorant when I found ugly. Hence, I could attain the treasures of [knowledge.�[۲۷۶

It is advisable to speak of joyful things, such as pleasant stories and nice purposeful .talks, instead of backbiting

It is worthwhile, finally, to control one�s wording and abstain from the initiatives of .backbiting

Penance of Backbiting

To make amends for it, one must feel regret and repent from the sins of backbiting. Then, he must curry favor with the one he backbit and ask him for acquittal. If the backbitten forgives, it will be satisfactory. If

not, to curry favor with him and apologize will be equivalents of the commitment of backbiting. The previous acts should be done when the backbitten is alive and when such confessions before him do not arise his rage. If they do, or if he is dead, it is .necessary to seek God�s forgiveness to him

The Prophet (s) said: �The penance of backbiting is to seek Allah�s forgiveness to [him �the backbitten- whenever you mention him.�[۲۷۷

SLANDER

As a completion of the subject of backbiting, let us refer to slander, which means to :accuse a believer falsely. It is in fact more serious than backbiting

One who makes a mistake or commits a sin and ascribes it to an innocent person,� �(he only burdens himself with slander and a grave sin. (۴:۱۱۲

The Prophet (s) said: �For him who accuses falsely a male or female believer or ascribes to them false things, Allah will detain him on a hill of fire, on the Day of [Resurrection, unless he provides justifiable excuse.�[۲۷۸

TALEBEARING

Talebearing is to inform against people matters that they dislike to divulge, for the purpose of entrapping them. The talebearer is in fact the meanest and most malicious individual since he is characterized by backbiting, betrayal, hypocrisy, spoiling the :mutual amicability, and seeding divergence among people

Do not yield to one persistent in swearing, backbiting, gossiping, obstructing� virtues, a sinful transgressor, ill-mannered, and morally corrupt or that because he �(may possess wealth and children. When Our revelations are recited to him. (۶۸:۱۴

�(Woe to every slanderer and backbiter. (۱۰۴:۱�

(The Prophet (s

said: �May I tell you of the evilest of you? � They are the talebearers who sow enmity between associates and stick defects to those who are acquitted of [defects.�[٢٧٩

Imam al-Baqir (a) said: �It is forbidden for the revilers and the talebearers to be in [Paradise.�[٢٨٠

Imam as-Sadiq (a) said to al-Mansour; the Abbasid caliph: �Do not accept the wording of those whom Allah forbid to be in Paradise and whom Allah decided to make Hell their eternal abode if they speak ill of your relatives and folks whose right is obligatory upon you. The talebearers are surely perjurers. They are the partners of :Eblis in his efforts of exciting enmity between people. Allah says

Believers, if one who publicly commits sins brings you any news, ascertain its truthfulness carefully, lest you harm people through ignorance and then regret what [you have done. (٤٩:٦)�[٢٨١

Incentives of Talebearing

:There are two incentives of talebearing

To defame the one against whom information are said, or (١)

To curry favor with and to flatter slavishly the one to whom information are (٢) .carried

Disadvantages of Talebearing

Talebearing is the result of two serious vices: backbiting and tattling. Every item of backbiting is tattling, but not every tattling is backbiting. Hence, the disadvantages of talebearing are more serious than those of backbiting, since it includes the divulgement of secrets and defamation of the one against whom tales are born. In certain cases, talebearing result in bloodshed, usurpation of properties, violation of .sanctities, and abuse of dignities

?How to Deal with the Talebearer

Because the talebearer is the most dangerous

corruptive, it is necessary to beware of him, as well as his plots and corruption. This :may be achieved by following the advices bellow

.It is obligatory to belie the talebearers, because they are sinful and distrustful

It is necessary to avoid mistrusting one�s faithful brother just because some - :information are told against him

Believers, stay away from conjecture; acting upon some conjecture may lead to� �(sin. (۴۹:۱۲

:One must not spy and inspect the talebearers� news

�(Do not spy on one another or backbite. (۴۹:۱۲�

One must avoid bearing the tales of the talebearers, lest he becomes talebearer and .backbiter in the same time

It is related that, once, a man bore some tales about another before Amir ul-Mu'minin (a) who said to him: �We will inspect that which you have born to us. If it is true, we will hate you. If it is not, we will punish you. If you like, now, we may overlook the [matter.� The man asked Amir ul-Mu'minin (a) to overlook it.[۲۸۲

Mohammed ibn al-Fudhayl narrated that he asked Imam al-Kadhim (a) what he should do if trustworthy people inform him against a man, but that man would deny when he is faced. The Imam (a) instructed: �You should belie even your hearing and sight if they tell you something wrong about your believing brother. Moreover, if fifty swearing witnesses testify before you against your believing brother, but he would deny their testimonies, you should believe him and disapprove the fifty witnesses. Never inform against your believing brother anything that he dislikes to divulge or

anything that defames his personality, lest you are one of those about whom Allah says: �Those who like to publicize indecency among the believers will face painful torment in this world and in the life to come. Allah knows what you do not know. [(۲۴:۱۹)�[۲۸۳

CALUMNY

As a completion of talebearing, we provide calumny, which implies informing against people for the purpose of destroying them. On that account, calumny is regarded as the most hideous form of talebearing. In most cases, the victims of calumny are the celebrities and the high-ranking whom are envied for their virtues. As the envious cannot find any way to quench their thirst, they direct to informing against them before the authorities. In most cases, the efforts of such individuals become .ineffective to cause them humility and punishment

The Prophet (s) said: �The evilest people are the tri-destructive. (�) They are those who inform the authorities of ill things against their friends; hence, they destroy [themselves, their friends, and the authorities.�[۲۸۴

OBSCENITY, REVILEMENT, AND DEFAMATION

Obscenity is the expression that is offensively and grossly indecent, such as the shameless and improper words used by the ignorant and avoided by the noble. Such expressions may be used metonymically by the respectful people. In the same manners, authors and polite people used to avoid using obscene expressions out of .their civility and decorum; therefore, they use metonymy instead

.Revilement is to insult and curse others, such as calling bad names

.Defamation is to impute dishonor to others by definite expressions

:These three qualities, however, are the most hideous products of the tongue

The

Prophet (s) said: �For every obscene, indecent, and shameless individual who does not care for his speech or for what is said to him, Allah has banned him from being in Paradise. If you search for the family of such individuals, you will find them bastards or semi-sons of devils. � There are devils among people. Listen to Allah�s saying (as an address to the Shaitan): �And share with them in wealth and children. [٢٨٥]�[٢٨۶]

The evilest servants of Allah are those whose association is hated because of their� obscenity.�[٢٨٧]

To revile at the believers is defection, to fight them is atheism, to backbite them is� act of disobedience to Allah, and their wealth is as sacred as their blood (soul).�[٢٨٨]

Imam al-Baqir (a) said: �He who defames a believer shall suffer violent death and will not be in good manner at all.�[٢٨٩]

Imam as-Sadiq (a) said: �Hell is the abode of him whose wording is avoided by people.�[٢٩٠]

Shia! Be good examples as you represent us (by doing good deeds). Do not� represent us in ill behaviors. Say good wording to people and have control over your tongues (i.e. wording). Stop uttering curious and obscene language.�[٢٩١]

Imam al-Kadhim (a) said about two men who were showering insults on each other: �The originator of such revilement is the unjust party. He burdens the his as well as the other�s sin, unless the other party transgresses.�[٢٩٢]

Imam as-Sadiq (a) had a friend who was so close to him that he did not depart him at any situation. One day, they were walking in

a mart and followed by a slave from Sind.[۲۹۳] The Imam�s friend turned his face three times to find his slave, but he could not. In the fourth, he could see the slave; so, �?he shouted at him: �son of a �, where were you

As soon as Imam as-Sadiq (a) heard that expression from his friend, he slapped his forehead with the hand and said with astonishment: �Subhaanallah![۲۹۴] How strange is that! How do you defame his mother? In the previous, I thought you were �.pious. Now, I have known that you are impious

The man said: �May God make me your sacrifice. His mother is only a polytheist �.woman of Sind

The Imam said: �You should have known that every nation has a legal form of marriage.� He (a) then asked the man to leave him. After that situation, Imam as-[Sadiq (a) did not accompany that man at all.[۲۹۵

Disadvantages of Obscenity

Vituperations are mostly resulted from enmity, envy, rage, and immorality, in addition to miseducation and impoliteness. They divest man of the polite human traits to impute lowliness and savagery to him. They also originate enmity, instigate alienation, .and expose to God�s wrath

�.Amir ul-Mu�minin (a) said: �The tongue is a beast. It will raven if it is set free

SARCASM

Sarcasm is to imitate people�s words, deeds, or gestures so as to degrade or mock at them. Because such deeds of sarcasm create enmity, malice, and spoiling of the social relations, Islam has forbidden them. It is quite strange for one to mimic, degrade, or find fault with

a believer sarcastically since every individual, except the Sinless,[۲۹۶] must have some .defects. Besides, every man may become the target of sarcasm and mimicry

Believers, let not a group of you mock another. Perhaps they are better than you.� Let not women mock each other; perhaps one is better than the other. Let not one of you find faults in another nor let anyone of you defame another. How terrible is the defamation after having true faith. Those who do not repent are certainly unjust �.((۴۹:۱۱

The sinners had been laughing at the believers. When passing by them, they would� wink at one another and, on returning to their people, boast about what they had done. On seeing the believers, they would say, "These people have gone astray" �.((۸۳:۲۹-۳۲

The Prophet (s) said: �Do not inspect the flaws of the believers. Allah will surely inspect the flaws of him who inspects the believers� flaws. Allah will surely uncover the flaws of him whom He inspects, even if he hides himself in the middle of his [house.�[۲۹۷

Imam as-Sadiq (a) said: �For him who mimics a believer for the purpose of disgracing him, abusing his personality, and making people disrespect him, Allah will [dismiss him from His custody to the Shaitan�s, who, too, will not accept him.�[۲۹۸

It is related that, �Allah hides His disciples among His servants; hence, you should not disregard any of the servants of Allah, for it happens that he is one of the disciples �.of Allah while you do not know his reality

GOOD WORDING

Any investigation of

the social crises proves that the origin of most of such troubles is the initiatives of wording and the mutual obscenity that interrupt the social relations and arise hatred. On that account, it becomes very necessary, for the interest of individuals and :societies, to control one�s wording and habituate on good wording

Muhammad), tell My servants to say what is best. The Shaitan sows dissension)� �.(among them; he is the sworn enemy of human beings (١٧:٥٣

�(They should speak righteous words to people� (٢:٨٣ ��

Virtue and evil are not equal. If you replace evil habits by virtuous ones, you will� �.(certainly find that your enemies will become your intimate friends (٤١:٣٤

Be moderate in your walking and your talking. The most unpleasant sound is the� �.(braying of donkeys (٣١:١٩

Believers, have fear of Allah and speak righteous words. Allah will reform your� �(deeds and forgive your sins. (٣٣:٧١-٢

The Prophet (s) said: �Allah may have mercy upon the servant who utters righteous [wording to gain its good result, or keeps peace against an evil to save himself.�[٢٩٩

As a man asked him for an advice, the Prophet (s) instructed: �Have control over your tongue.� As the man asked for more, the Prophet (s) repeated the same instruction. In the third time, the Prophet (s) added: �You should know that nothing [but the yields of tongues will turn people over on their nasals in Hell.�[٣٠٠

Imam as-Sejjad (a) said: �Good wording increases the wealth, grows up the sustenance, postpones time of death, endears to the family members �or the wife-, and takes to

[Paradise.�[۳۰۱

Imam as-Sadiq (a) said: �Ebbad! Do you, because you have controlled your stomach and genital parts from haram, feel saved? In His Book, Allah says: �Believers, have fear of Allah and speak righteous words. Allah will reform your deeds and forgive your sins. (۳۳:۷۱-۲)� Nothing of your good deeds will be accepted unless you utter good [and just wording.�[۳۰۲

Habituate your tongue on saying the good only, and you will gain its good. Surely, a� �.tongue will follow that on which it is habituated

A man asked Abu al-Hasan (a) for advice, the Imam said: �Have control over your tongue and you will be powerful. Do not let others lead you, lest you will be [humiliated.�[۳۰۳

Chaste wording has its great influence in the mentalities of both the friends and enemies. For the friends, it grows up love, perpetuates affection, and prevents devilish inspirations. For the enemies, chaste wording alleviates feelings of enmity and eases their mistreatments and trickeries. Thus, we find the great personalities .practice control over their tongues so as to be protected from flaws

:It is related that four kings spoke in a meeting

The king of Persia said: �I have never felt sorry for the word that I have not said, but �.I have many times felt sorry for things that I have said

King of Rome said: �I can control the word that I have not said, but I cannot control �.that which I have said

King of China said: �I possess the word that I have not spoken, but the word that I have spoken possesses

�.me

King of India said: �How strange those who utter a word that harms them if they say it and does not benefit them if they do not say it are!�[٣٠٤]

Gossip, nonsense, and obscenity are the clearest evidences on stupidity.

As he passed by a man who was speaking nonsense, Amir ul-Mu'minin (a) stopped and said to him: �You are dictating to the Keeping Angels[٣٠٥] a record that will be taken to your Lord. You therefore should say only that which concerns you and should leave that which does not concern you.�[٣٠٦]

Much speech leads to much erring. Much erring leads to decreased pudency. Little� pudency leads to decreased piety. Little piety deadens the heart. The dead-hearted will be in Hell.�[٣٠٧]

Imam al-Baqir (a) said: �Abu Tharr used to say: �Seeker of knowledge! Your tongue is the key to goodness and the key to evil. Hence, seal your tongue in the same way as you seal your gold and currencies.�[٣٠٨]

Imam as-Sadiq (a) said: �Silence is an abundant treasure. It is the adornment of the clement and the cover of the ignorant.�[٣٠٩]

It is related that Qiss ibn Sa�ida asked Aktham ibn Saifi[٣١٠], �How many flaws have you found in man?� He answered, �They are too numerous to be counted. But, I found one trait that may cover all the flaws of man if only he keeps to it. It is control over the tongue.�

INCONVENIENCES OF SINS

A great similarity is noticed between physical diseases and sins. This similarity is notably observed in the origination of the two. Most diseases are the result

of the violation of the physical constitutions and, in the same manner, sins are the result of the violation of the divine regulations. Each disease has its peculiar effects that reflect on the diseased in forms of mixtures and pathological complications. In the same manner, each sin has its bad result that causes various sorts of tragedies. It is true that diseases and sins participate in the bad results that they cause; however, sins are more harmful, because it is easy to treat the diseased bodies, but it is difficult .to treat the ill mentalities

On that account, sins are fatal poisons and lethal germs that spoil man and expose .him to various sorts of dangers and perditions

The holy Quran provides horrible pictures concerning the inconveniences and :dangers of the commitment of sins

When We decide to destroy a town We warn the rich ones therein who commit evil.� Thus, it becomes deserving to destruction and We destroy its very foundations. �((۱۷:۱۶

Why do they not consider how many generations living before them We have� destroyed. We established those nations in the land with abilities far beyond those given to you. We sent down plenty of rain from the sky for them and made streams flow therein, but, then, We destroyed them for their sins and established other �(nations after them. (۶:۶

Had the people of the towns believed (in Our revelations) and maintained piety, We� would have certainly showered on them Our blessings from the sky and the earth. But they called Our revelations lies, thus Our torment

�(struck them for their evil deeds. (٧:٩۶

Allah does not change the favor that He has bestowed on a nation unless that� �(nation changes what is in its soul. Allah is All-hearing and All-knowing. (٨:۵٣

Whatever hardship befalls you is the result of your own deeds. Allah pardons many� �(of your sins. (۴٢:٣٠

Evil has spread over the land and the sea because of human deeds and through� these Allah will cause some people to suffer so that perhaps they will return to Him. �((٣٠:۴١

The Prophet (s) said: �How strange he who diets so as to avoid maladies is! How [does he not diet from committing sins so as to avoid Hell?�[٣١١

Allah says: Son of Adam! You can never be just with Me. I endear Myself to you� through the favors that I confer upon you, but you make Me hate you through the acts of disobedience to Me that you commit. My goodness is descending to you, while your evil is ascending to Me. Every single day and night, a noble angel carries to Me your evil deeds. Son of Adam! If you hear that somebody else bears these very characteristics, you will surely hate him. (However, I completely know that you bear [such characteristics, but I do not hate you.)�[٣١٢

If Allah is irate with a nation but they have not received His direct punishment, their� prices will be exorbitantly expensive, their ages will be short, their trades will be profitless, their yields will not increase, their rivers will not be profuse, rainfall will not drop on

[them, and the evilest individuals will prevail on them.�[۳۱۳

Amir ul-Mu'minin (a) said: �Be wary of committing sins. The reason of any misfortune, shortage in earnings, or even a scratch, injury or a wound is surely the commitment of a sin. Allah the Majestic says:

Whatever hardship befalls you is the result of your own deeds. Allah pardons many of your sins. (۴۲:۳۰)�[۳۱۴

Imam al-Baqir (a) said: �Allah decides to settle the need of a servant in a definite time, whether near or remote. But when that servant commits a sin, the Lord orders an angel to cancel the decision of the settlement of that need, and says: �Deprive that servant of the settlement of his need, because he exposed himself to My wrath; hence, deprivation has become the punishment.��[۳۱۵

In the book of the Messenger of Allah (s), the following is recorded: �If fornication spreads publicly after me, sudden death will spread. If deficient and unjust measures are given, Allah will afflict with shortage in food for years. If they refrain from defraying the zakat, they will be deprived of the blessings of the earth, such as yields, fruits, and minerals. If they rule unjustly, they will cooperate in fields of wrong and oppression. If they breach the pledges, Allah will give a free hand to their enemies over them. If they rupture their relations, their treasuries will be in the hands of the evilest people. If they neglect bidding good and forbidding evil and following the pious men of my household, Allah will give authority to their

evilest people over them, and when the righteous people among them supplicate to [Him, they will not be answered.�[٣١۶

Imam as-Sadiq (a) said: �My father used to say: Allah decided conclusively that He will not seize the favor that He confers upon a servant unless that servants commits a [sin due to which he exposes himself to the punishment of the Lord.�[٣١٧

Imam ar-Rida (a) said: �Whenever the servants commit unprecedented sins, Allah [creates unprecedented sorts of misfortunes for them.�[٣١٨

The Devil may seduce some people by the false idea that if sins had been fatal and destructive, they would have destroyed those who commit sins incessantly while they are living in full luxury. To answer this false conception, we say that nothing at all can overcome God Who does not anticipate the escape of anyone. He only respites the disobedient and postpones the penalties that are decided for them out of His care for their interests, expecting that they may recover their senses and turn to Him in repentance, or that He gives them respite out of His sympathy with the innocent and weak individuals whom may be injured by such punishments. Finally, God may respite those who commit sins so that they will increase in acting disobediently to Him, and :He then inflict them with severe punishment

The unbelievers must not think that Our respite is for their good. We only give them� time to let them increase their sins. For them there will be a humiliating torment. �((٣:١٧٨

,Were Allah to punish people for their deeds immediately�

not one creature would have survived on earth. However, He has given them a respite for an appointed time and when their term comes to an end, let it be known that Allah watches over His servants. (۳۵:۴۵)�

Imam as-Sadiq (a) said: �If Allah intends goodness to a servant, He inflicts him with a punishment after each sin he commits, and reminds him of seeking forgiveness. If Allah intends evil to a servant, He confers upon him with a grace after each sin he commits, so as to make him forget seeking forgiveness and exceed the limits in committing sins. This is the meaning of His saying:

I shall lead them step by step to destruction, without their being aware of it. (۶۸:۴۴)�[۳۱۹]

Imam al-Kadhim (a) said: �Allah appoints a caller whose mission is to say every day and night: Slow down, servants of Allah, in committing acts of disobedience to Him. Without the existence of grazing animals, suckling babies, and kneeling[۳۲۰] old men, punishment shall be poured upon you so heavily, and it shall bruise you.�[۳۲۱]

One may think that as long as the prophets are sinless, why do they suffer various sorts of ordeals and crises? To answer such wonderment, we say that sins are of various sorts. They vary according to the degree of faith, obedience, and worship. It happens that an innocent joy is considered as legal grace by somebody, but considered as sin by somebody else, because he regards it as matter that diverts him from the reference to God. Because the prophets (a)

are the highest examples in the fields of believing in God and acts of worship, they consider definite acts, which are legal for ordinary people, as sins and shortcomings. It is said that good acts of the pious are regarded as sins for the intimate worshipers of God. Furthermore, to suffer ordeals does not necessarily originate from the commitment of sins. In some cases, the suffering of ordeals and misfortunes may be a means to test patience and steadfastness against acts of God. They also may be the .means that increase the rewards

REPENTANCE

REPENTANCE

Like the physical diseases that are treated by swallowing drugs and stopping eating delicious meals, sins should be treated by suffering repentance and turning to God and abstaining from the sweeping desires and the unruly whims so that the worldly .and religious tragedies of the commitment of sins will not be encountered

Reality of Repentance

:True repentance can be achieved after it passes through three stages

The first stage is the conscious awakening�the guilty feels sorry for his acts of :disobedience to God. When the soul is full of this aware feeling, it moves to

The second stage, which is turning to God and the true intention to cling to the :obedience to Him. When this feeling covers the soul, it moves to

The third stage, which is self-purification from sins, remedying the sins by acting .righteous deeds and avoiding evildoings. Thus, true repentance is achieved

Repentance however is not a play or an utterance. It is the true turning to God and .the real avoidance of acts of disobedience to Him

Imam ar-Rida (a) said: �He who seeks Allah�s forgiveness from a sin that he keeps �.on committing is deriding his Lord

Merits of Repentance

The merits of repentance are greatly numerous. They are pictured in the holy Quran and pointed out in the texts of the Prophet and The The Ahl ul-Bayt (a). The Divine Care has refused to neglect the disobedient floundering in the glooms of sins without surrounding them with high sympathy and noble amnesty. The Lord therefore has drawn their attentions to the turning to Him and paved the way of repentance to :them

When the faithful come to you, say to them, �Peace be upon you. Your Lord has � decreed for Himself to be All-merciful. Anyone of you who commits a sin out of ignorance, then repents, and reforms himself will find that Allah is All-forgiving and �(All-merciful.� (۶:۵۴

Muhammad), tell my servants who)�

have committed injustice to themselves, "Do not despair of the mercy of Allah. Allah �(certainly forgives all sins. He is All-forgiving and All-merciful." (۳۹:۵۳

Ask forgiveness from your Lord; He is All-forgiving. He will send you abundant rain� from the sky, strengthen you by (providing) you wealth and children, and make �(gardens and streams for you. (۷۱:۱۰-۲

�(Allah loves those who repent and those who purify themselves. (۲:۲۲۲�

The Prophet (s) said: �The repentant from a sin is as same as him who did not �.commit it

[Nothing is more favorable to Allah than a male or female repentant believer.�[۳۲۲�

Imam as-Sadiq (a) said: �When a servant repents to Allah truly, He loves him; hence, He covers him up in this world as well as the world to come� To cover him up means that Allah makes the two angels (who recorded his deeds) forget the ill deeds that they knew about him. He then reveals to the servant�s limbs to conceal the sins that he had done and reveals to the areas of this earth (on which he had committed sins) to conceal his sins. That servant therefore will meet Allah as if he had done no single [offense and nothing will testify against him.�[۳۲۳

Adam supplicated to Allah saying, �Lord, You have made the Shaitan over me and� made him run in my soul like blood. Give me something in opposite of this.� The Lord answered, �Adam! If any of your descendants intends to do a wrongdoing, I will not allow to be recorded against him unless he practices

it. If he does it, I will order to be recorded as a single evil deed. If he intends to do a good deed, I will order to be recorded for him as a single good deed. If he practices it, I will order to be recorded as ten good deeds.� Adam asked for more, and the Lord said, �Any of your descendants commits a wrongdoing then seeks My forgiveness, I will forgive him.� Adam asked for more, and the Lord said, �I will accept the repentance of any of your descendants even if his soul reaches his nose (i.e. in the very final hours of his life).� �That is enough,� said Adam.�[۳۲۴]

Allah gives the believer who commits a sin seven hours as respite before he records� that sin. If the believer seeks the Lord�s forgiveness during these seven hours, his sin will not recorded. If he does not, a single evil deed will be recorded against him. The true believer remembers his offense twenty years after its commitment and seeks Allah�s forgiveness, and he is forgiven. The disbeliever forgets the offense that he commits very soon after its commitment.�[۳۲۵]

Any believer who commits forty grand sins on a single day and seeks Allah�s� forgiveness, by uttering the following statement, with deep feeling of sorrow, Allah will forgive his sins. He who commits more than forty grand sins on a single day is hopeless. The statement is:

(��� ���� ���� �� ����� ����� ��������� ����������� ������� ��������� �������� ���������� �������� �� �������� ��������� ��� �������� ��� ���������

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astaghfiru (a)llah allathi la ilaha illa huwa (a)lhayyu (a)lqayyoumu badee�u (a)ssamawaati wa (a)l-ardhi thu (a)ljalaali wa (a)l�ikraami wa as�aluhu an .(yussalliya ala muhammadin wa aali muhammad wa an yatouba alayy(a

I seek the forgiveness of Allah; there is no god but Whom, the Everlasting, the Eternal, the Creator of the heavens and the earth, and the Lord of (I Glory and Grace, and I implore to Him to send His blessings to Mohammed and his family and accept [my repentance.)�[۳۲۶

Obligation and Immediateness of Repentance

The obligation of repentance is something beyond doubt, because logic and texts support it. Regarding logic, it is self-evident that protection against causes of harms is something logically necessary. On that account, it is obligatory to seek the guard of repentance against the bad results of sins in this life as well as the life to come. Regarding texts, the instructions of the Quran and hadith called unto repentance .through various pictures of attraction and simplification

The Prophet (s) said: �Anyone who repents a single year before death, his repentance will be accepted by Allah. A year is very much. He who repents a month before his death, his repentance will be accepted by Allah. A month is also very much. He who repents a week before his death, his repentance will be accepted by Allah. A week is very much. He who repents a day before death, his repentance will be accepted by Allah. A day is very much. He who repents before he closes his eyes for death, his repentance will

[be accepted by Allah.�[٣٢٧

Allah possesses surpluses of His sustenance that He gives to whom he wills. With� the rise of every dawn, Allah extends His hands for those who commit sins at night so as to accept their repentance (if they show repentance). With the sunset of every day, He extends His hands for those who commit sins in day so as to accept their [repentance.�[٣٢٨

Repetition of Repentance

Some people find the right path after deviation and straighten up after aberrance. So, they try to make right the sins that they had committed by means of repentance and turning to God. Others, however, are deceived by the joys and seductions of this life; therefore, they commit new sins after repentance as they drift in the violent currents of offenses. Thus, they live in the midst of a brutal conflict between the intellect and desires. Once, they overcome their desires, but their desires prevail on them in other situations. This fact is the main reason that prevents many from repeating repentance, because they anticipate that they will anew return to the commitment of .sins

Such individual must understand that everyone is the subject of the seductions and sinful inspirations of the Devil, and that none may be saved totally from such inspirations except the Sinless (a). Accordingly, they should have turned and repented to God purely whenever such devilish inspirations attacked them, even if they go astray several times. They, finally, should have put before their eyes the saying of :God

Muhammad), tell my servants who have committed injustice to)�

themselves, �Do not despair of the mercy of Allah. Allah certainly forgives all sins. He �(is All-forgiving and All-merciful.� (۳۹:۵۳

In view of that, the Prophet and The The Ahl ul-Bayt (a) affirmed the repetition of repentance and the incessant turning to God so as to save the victims of sins from plunging more in their offenses and to push them to put a new beginning to an honest :life

Mohammad ibn Muslim narrated that Imam al-Baqir (a) said to him: �Mohammed ibn Muslim, all the sins of the believer who repents to Allah will be forgiven. He therefore should put a new beginning for himself after his repentance and Allah�s forgiveness to him. By Allah I swear, this is peculiar for people of faith.� �What if one commits sins from which he had repented and then repeat his repentance?� I asked. The Imam (a) wondered: �Mohammed ibn Muslim, do you think that Allah does not accept the repentance of the believing servant who feels sorry for his sinning and seeks forgiveness and repents to Him?� I said: �What if that servant commits a sin repeatedly and repents to Allah repeatedly?� The Imam (a) answered: �Whenever a believer seeks forgiveness and repents, Allah accepts his repentance again. Allah is surely All-forgiving and All-merciful. He accepts the repentance and pardons the sins. [You should never make the believers feel desperate of the mercy of Allah.�[۳۲۹

Abu Bassir related: I asked Imam as-Sadiq (a) about the exegesis of God�s saying: �(�Believers, turn to Allah in repentance with pure intention. (۶۶:۸

He (a) said: �The pure repentance is to repent from the sin and decide not to commit it any more.� I wondered: �None of us can give up a sin completely.� The Imam (a) commented: �Abu Mohammed, Allah does love the servant who commits sins frequently and repents to Him very frequently.�[٣٣٠]

Courses of Repentance

The repentant must know the courses of repentance so that he can expiate each sin properly.

Sins, however, take various forms; some concern a servant and his Lord. These are classified into two parts:

(١) Negligence of the obligatory rites, and

(٢) Commitment of forbidden acts.

As examples on the first, we cite the negligence of the obligatory prayer, fasting, hajj, zakat, and the like rites. The course of repentance from such sins is to work hard for settling them. Examples on the second are fornication, drinking of wines, gambling, and the like forbidden acts. The course of repentance from such acts is to feel sorry for committing them and intend truly to leave them.

Some sins concern an individual and people, such as usurpation of properties, killing respectful souls, and dishonoring the believers by means of revilement, beating, talebearing, and backbiting. These sins are the most dangerous and the most difficult in treatment. The course of repentance from such sins is to satisfy the other parties and give the usurped and seized properties back to their owners. If this is impossible, it is necessary to seek the forgiveness of God urgently, raise the balance of good deeds, and implore to God for making such wronged people be

.pleased with the wrong party on the Day of Judgment

Acceptance of Repentance

The true qualified repentance is admissible. This fact is proved through many texts :from the Quran and hadith

It is He who accepts the repentance of His servants, forgives their evil deeds and� �(knows all about what you do. (۴۲:۲۵

This Book is a revelation from Allah, the Majestic and All-knowing who forgives sins,� who accepts repentance, whose punishment is severe, and whose bounty is �.(universal. He is the only Lord and to Him all things proceed (۴۰:۲-۳

The Prophet (s) said: �Had you not committed sins and sought the forgiveness of Allah, He would have created others who commit sins and then seek His forgiveness so that He will forgive them. A believer commits sins frequently, but repents to Allah very frequently. Listen to Allah�s saying: Allah loves those who repent and those who �(purify themselves. (۲:۲۲۲

SELF-JUDGMENT AND SELF-CONTROL

Self-judgment is to call oneself to account every day regarding the good deeds and wrongdoings. If the scale of acts of obedience overweighs that of acts of .disobedience, we must thank God, lest we must discipline ourselves

Self-control stands for protecting oneself against breach of the obligatory religious .rites and the commitment of the forbidden

It is necessary for the rational to train himself on self-judgment and self-control, since all human souls are susceptible to evil. If they are neglected, they go away from :the right, but if they are controlled by means of guidance, they shine with virtues

And (I swear) by the soul and that (Power) which designed it and inspired it with � � knowledge of evil and piety, those who

purify their souls will certainly have everlasting happiness and those who corrupt their �(souls will certainly be deprived of happiness. (۹۱:۷-۱۰

The Prophet (s) said� �Before you do a matter that you intend, you should investigate its end result; if it is good, you then should keep on. If not, you should not [do it.�[۳۳۱

Amir ul-Mu'minin (a) related: �When he received the warriors that he had appointed for a campaign, the Prophet (s) said to them: �Welcome to the people who performed successfully the minor jihad. Their mission now is to perform completely the major jihad� The major jihad is self-control. The best form of jihad is to strive [one�s desires and whims.�[۳۳۲

Imam as-Sadiq (a) said: �If you want all your supplications to be answered, you should despair of people totally and hope for that which is in Allah�s hands only. When Allah knows that a servant�s intent is totally attached to Him, He will answer all his supplications. You therefore call yourselves to account before others call them. On the Day of Resurrection, there are fifty situations each of which takes one :thousand years. This is the meaning of Allah�s saying

On that Day (of Judgment), long as fifty thousand years, the angels and the Spirit� [will ascend to Him (۷۰:۴).[۳۳۳

You have been appointed as the physician of yourself; the malady has been shown� to you, the signs of recovery have been shown to you, and you have been guided to [the remedy; hence, you should consider how you will treat yourself.�[۳۳۴

Imam al-Kadhim (a) said: �He

who does not call himself to account everyday is not one of us. When he does so, he must ask Allah for more if he notices that he has done a good deed, and if he notices that he has committed an evildoing, he must seek Allah�s forgiveness and must [repent to Him.�[۳۳۵

Constitution of Self-Judgment

Ethicists have referred to the constitution of self-judgment in such a detailed method that it might be difficult for some to implement. I, however, can brief the matter in two :precise and simplified points

First of all, to practice self-judgment properly, one must perform all the obligatory rites, such as the prayer, fasting, hajj, zakat, and the like. If such rites are performed properly, one must then thank God for so and hope for winning the great rewarding that He set for the obedient. If one, on the other hand, neglects such rites, he must remember the painful punishment with which God threatens the disobedient. He must .also exert all efforts for settling them

Self-judgment must then be practiced on the sins that one committed, by means of severe reproach and censure. Regret and true repentance must then be felt so that .they will help in avoiding the commitment of such sins

:The Prophet (s) set the most excellent example of self-judgment

The Prophet (s), once, resided in a desert during a journey. He asked his companions to fetch firewood. They apologized that they were in a desert, but the Prophet (s) asked them to search and fetch whatever they might find. Hence, they scattered

in every direction. Afterwards, each one fetched a small quantity of wood and threw on each other. On that scene, the Prophet (s) commented: �In this very way, sins are gathered. Beware of the insignificant sins, for there is an interrogator for each sin. That interrogator records �the deeds of human beings and their consequences. We keep everything recorded in an illustrious Book.�[۳۳۶]�[۳۳۷]

Some disciples practiced appreciative styles in the field of self-judgment. For instance, it is related that Tawba ibn as-Summah used to call himself to account in most times of his life. One day, he counted his past age, and it was sixty years. As he counted the days, they were about ۲۱۵۰۰. He then shouted: �Woe unto me! I will meet Malik[۳۳۸] with twenty-one thousand sins.� Suddenly after that, he departed life.[۳۳۹]

Seizure of Life�s Opportunity

If man compares all desires and pleasures of this life to his age, he will find that the latter is more precious. He will also discover that nothing at all can come to the value of his age, since the pleasures of this world can be regained, while the lifetime cannot be elongated or extended to a single moment:

All people can only live for an appointed time. When their term ends, they will not� remain (alive) even for a single hour, nor will they die before the appointed time. �((۷:۳۴

Likewise, it is impossible to regain the time that passes away in any way, including the possession of all the worldly pleasures. Because he is inattentive to his invaluable lifetime,

man wastes his age uselessly, ignoring opportunities. For this reason, the Ahl ul-Bayt (a) provided a great deal of instructions dealing with the importance of seizing the opportunities of life.

The Prophet (s) said: �Abu Tharr, You must be stingy with regard to your lifetime, not with your dirhams and dinars (i.e. money).�[۳۴۰]

�Exploit four things before the falling of four: exploit your youth before the falling of your old age, exploit your health before the coming of your illness, exploit your richness before the falling of your poverty, and exploit your lifetime before the coming of your death.�[۳۴۱]

Amir ul-Mu'minin (a) said: �This world is only three days: one passed away with all its insides, the second is that you are living in; therefore, you should seize its opportunities, and the third is a day that you do not know whether you will catch it or not. The day that passed must be regarded as wise educator. The day that you are living in must be regarded as a departing friend. Regarding tomorrow, you have nothing of it except hope.�

�Every new day that comes upon man says to him: I am a new day and I will witness you. Hence, you should say only good wording and do only good deeds so that I will testify for your good on the Day of Resurrection, for you will not see me ever again.�[۳۴۲]

Imam as-Sejjad (a) said: �How poor son of Adam is! Everyday, he is inflicted with three misfortunes. Nevertheless, he does learn lessons from any. Had he

learnt a lesson, all the misfortunes of this worldly life would have been easy in his sight. The first misfortune is that the day which comes upon him decreases his age. If a decrease occurs to his wealth, he will become so depressed, while he can cover the decrease of wealth, but he cannot regain the decrease of his age. The second misfortune is that he takes the sustenance that is decided for him completely. If he gets it in a legal way, he will be interrogated about it, and if he gets it in an illegal way, he will be punished for it. The third misfortune, which is the most calamitous, is that each day that ends takes him a stage closer to the Hereafter, while he does not know �.whether his fate will be Paradise or Hell

[On the day of his birth, man is the oldest.�[۳۴۳�

Imam al-Baqir (a) said: �Let not people deceive you in matters regarding yourself, because you exclusively will encounter your own matters. Do not spend your days with gossips and nonsense, for there are the angels who accompany you and record all your deeds. Do righteous deeds, because I have not seen anything better in result [and remedying than a new good deed after an old sin.�[۳۴۴

Imam as-Sadiq (a) said: �Be tolerant in the acts of obedience to Allah and steadfast against the acts of disobedience to Him. This world is no more than an hour. You will not find the pleasures of what has passed away and you

will not be able to recognize what is coming. Be patient in that hour and you will attain [bliss.�[۳۴۵

A wise man said: �Man is like a traveler who has to pass by six stations. He, however, has already passed by three: the first is the transition from nonexistence to his father�s loins and mother�s ribs. The second is the transition to the mother�s womb. The third is the transition from the mother�s womb to the world. The three stations that man has not passed by yet are the grave, the field of the Resurrection, �.and Hell or Paradise

We are now living in the third station whose distance takes our lifetime. Hence, days of our ages are miles, hours are meters and breaths are steps. Some of us have only .few miles, others have only few meters, and others have only few steps

RIGHTEOUS DEED

In the previous discussion we referred to the invaluableness of time and proved that lifetime is more precious than the worldly pleasures. Such being the case, the rational must exploit time properly and spend it with matters that are as precious and :significant as the age, such as righteous deeds

The Prophet (s) said: �The intelligent should not take care for anything except three: seeking the worldly earnings, getting supplies for the life to come, and gaining a legal [pleasure.�[۳۴۶

Because man�s whims prompt him, in nature, towards gaining earnings and tangible pleasures as well as the affairs that preclude him from acting righteous deeds and readying for the life to come, many texts from

:the Quran and hadith have enjoined him to arrange for his life to come

Whoever has done an atom's weight of good, will see it and whoever has done an� �.(atom's weight of evil, will also see it (۹۹-۸

All righteous-doers among the believing male or female will be granted a blessed� �(happy life and will receive their due reward and more. (۱۶:۹۷

Whoever commits evil deeds will be recompensed to the same degree. The� righteously striving believer, male or female, will enter Paradise wherein they will �.(receive their sustenance without any account being kept (۴۰:۴۰

One who acts righteously does so for his own benefit and one who commits evil� �.(does so against his own soul. To your Lord you will all return (۴۵:۱۵

The Prophet (s) said: �Abu Tharr, with the passing of days and nights, your age decreases and your deeds are recorded. Death comes suddenly. One who sows good will soon harvest good, and one who sows evil will soon harvest regret. In fact, each [sower will gain that which he sows.�[۳۴۷

Qays, with dignity there is certainly humility, with life there is certainly death, and�� with this world there is certainly the world to come. Likewise, there is an interrogator for everything, there is a supervisor over everything, there is a reward for every good deed, there is punishment for every evildoing, and there is a deadline for every age. Moreover, Qays, there will definitely be a companion who will be buried with you alive .and you will be buried with him when you are dead

If he is respectful, he will certainly respect you, and if he is disrespectful, he will certainly disrespect you. He will be resurrected with you and you will be sent with him, and you will be interrogated about nothing but him. Hence, you must make him righteous, because, if he is so, you will find pleasure with him, but if he is ill, you will feel an aversion for him. This is your deed.�[۳۴۸]

He who acts righteously in the coming of his age will not be punished for his past� sins, but he who acts disobediently in the coming of his age will be punished for the past, as well as the coming, sins.�

Amir ul-Mu'minin (a) said: �When a servant is on his last day in this world and first step to the life to come, his wealth, sons, and deeds are presented before him. As he turns to his wealth, he says, �I was very stingy and niggardly for you, what do you have for me, today?� His wealth will answer, �Well, you can take from me only your coffin.� He then turns to his sons and says, �I have loved you very much, and I have protected you so excessively, what do you have for me, today?� His sons will answer, �Well, we will see you off to your hole to bury you there.� He then turns to his deeds and says, �By Allah, I have neglected you and you were so unwelcome for me, what do you have for me, today?� His

deed will answer, �Well, I am your companion in your grave and on the day of your resurrection until you, as well as I, will be stopped before your Lord (for interrogation).�

If that servant has acted righteously in this world and has been one of the disciples of Allah, his deed will come to him in the form of a sweet-smelling handsome man and will say to him, �I bear to you the good tidings of enjoying rest, happiness, and the beautiful Paradise, and you are coming to the best abode. When that servant asks about his personality, his good deed will answer, �I am your righteous deed, and I will move you from this world to the world to come.��[۳۴۹]

Imam as-Sadiq (a) said: �As soon as a dead is put in his grave, a person comes to him and says, �we were three; one was your sustenance who ceased when your age was ceased. The other was your family who left you. The third was I; your deed, and I will stay with you. Nevertheless, I was the most disrespectful in your sight.�[۳۵۰]

OBEDIENCE AND GOD-FEARING

Humankind is a genuine element and distinctive being in this cosmos because of the numerous traits and donations that God has given exclusively to him so as to prefer him to the other creatures:

�We have honored the children of Adam, carried them on the land and the sea, given them pure sustenance and exalted them above most of My creatures. (۱۷:۷۰)�

God appointed human beings as His representatives on the earth and

chosen some of them as messengers and prophets whose mission is to convey the codes as well as the principles that organize their lives. Unfortunately, most people are enslaved by illusive whims. They therefore go astray in the lurks of disobedience to God and lose their ways in the glooms of deviation. Afterwards, they suffer horrible sorts of puzzlement and misery. If they respond to the calls of obedience to God and :follow the divine regulations, they will certainly win great happiness

Had the people of the towns believed (in Our revelations) and maintained piety, We� would have certainly showered on them Our blessings from the sky and the earth. But they called Our revelations lies, thus Our torment struck them for their evil deeds. �((۷:۹۶

Because of its submission to God and pursuance to His regulations, this cosmos is working so consistently, its elements are working evenly, and its system is being .applied to the millions of generations

Because they follow the will of God, the lives of all existents on this earth are .prospering and settling straight

People, likewise, are applying the directions of the inventers of the mechanical devices so that they can guarantee their maintenance. To gain treatment and cure, .people submit to the prescriptions of physicians and suffer hardships of treatment

Why does man, then, avoid acting obediently to his Creator Who has full awareness of ?the hiddens, benefits, and disadvantages

It is absolutely impossible for man to win his goals by any way other than that of the obedience to God and application of His

:regulations

One who obeys Allah and His Messenger will certainly achieve a great success.� �((۳۳:۷۱

Whoever obeys Allah and His Messenger will be admitted to the gardens wherein� �.(streams flow. Allah will make whoever turns away suffer a painful torment (۴۸:۱۷

God has made the good of this world as well as the world to come contingent on fear of Him. He has made the dearest hopes dependent on it. Let us refer to some aspects, :which God has made contingent on fear of Him

:Love of God (۱)

�(God loves the pious ones. (۹:۴�

:Escape from misfortunes and arrangement of the sustenance (۲)

God will make a way (out of difficulty) for one who has fear of Him and will provide� (him with sustenance in a way that he will not even notice. (۶۵:۳

:Victory and support (۳)

�(God is certainly with the pious and the righteous ones. (۱۶:۱۲۸�

:Acceptance of deeds (۴)

Believers, have fear of Allah and speak righteous words. Allah will reform your� deeds and forgive your sins. One who obeys Allah and His Messenger will certainly (achieve a great success. (۳۳:۷۰-۱

:Good tidings at death (۵)

Those who have faith and fear God will receive glad news both in this life and in the� life hereafter. The words of God do not change. This alone is the supreme triumph �.((۱۰:۶۳-۴

:Salvation from Hell (۶)

We will save the pious ones from the hell fire and leave the unjust people therein in�
�(crowded groups. (۱۹:۷۲

:Eternity in Paradise (۷)

�(Paradise, vast as the heavens and the earth, is prepared for the pious (۳:۱۳۳�

From the previous, we conclude that

God-fearing is a great treasure containing various sorts of worldly and religious .expectations

Reality of Obedience and God-Fearing

Obedience implies submission to God and carrying out His orders. God-fearing implies :self-guard against that whichever will cause harm in the world to come

Imam al-Hasan (a) said: �Work for your world as if you will live forever, and work for your life to come as if you will die tomorrow. If you seek power without the need for a clan and dignity without the need of authority, you should leave the humility of the �.disobedience to Allah to the honor of the obedience to Him

Imam al-Baqir (a) said: �If you want to know whether you are good or not, you should test your heart; if it is inclined to the people of the obedience to Allah and detests the people of disobedience to Him, they you are good, and Allah loves you. But if it (i.e. your heart) hates the people of obedience to Allah and is inclined to the people of disobedience to Him, then you are empty of goodness and Allah hates you. Man, [however, will be attached to the one he loves.�[۳۵۱

.He who disobeys Allah does not know Him�

You disobey the Lord and show his love

This is surely strange deed

If your love is sincere, you will obey Him

�Certainly, the lover obeys the one he loves

:Al-Hasan ibn Musa al-Wesha (of Baghdad) narrated

In Khurasan, I, once, was with Ali ibn Musa ar-Ridha (a) while he was delivering a sermon in a session. Zaid ibn Musa �his brother� was

attendant, but he was addressing words of pride to a group of the attendants. As the Imam (a) heard Zaid�s words, he turned to him and said: �Zaid, do you, because you have heard my wording in Kufa that Allah forbids Hell to consume the offspring of Fatima (a) since she preserved her chastity, take pride against others? By Allah I swear, my previous wording is peculiar to al-Hasan, al-Hussein, and the other direct descendants of Fatima (a). You are too humble, in the sight of Allah, to be regarded, on the Day of Resurrection, as same as Musa ibn Ja�far �Imam al-Kadhim (a); the father of Imam ar-Ridha and Zaid the addressee� who used to spend his days with fasting and spend his night with worship to Allah while you act disobediently to Him. Ali ibn al-Hussein �Imam as-Sejjad (a)� used to say, �One who belongs to us and does righteously will be rewarded twice as others, and one who belongs to us and acts evilly will be punished twice as others.��

Imam ar-Ridha (a) then turned towards me and asked about the way we recite Allah�s saying:

His Lord replied, "He is not one of your family. He is a man of unrighteous deeds. Do� not ask me about that which you have no knowledge. I advise you not to become an ignorant person." (۱۱:۴۶)�

I answered that some people recite it in a way showing that son of Prophet Noah was illegitimate, while others recite it in a way showing that he was his son,

[but he used to act unrighteously.[۳۵۲

The Imam (a) commented: �No, by Allah. That son was Noah�s. But Allah dismissed him from the family of Noah because he acted unrighteously. In the same manner, he who belongs to us in family relations but does not obey Allah is not belonged to us. So [long as you obey Allah, you are one of us�the Ahl ul-Bayt.�[۳۵۳

:Jabir related that Imam al-Baqir (a) said to him

Jabir, do you think that it is sufficient for those who claim being Shia to say that they� ?cherish us; the Prophet�s household

By Allah I swear, our adherents �Shia- are only those who fear and obey Allah. Hence, you should fear Allah and work for the cause of obtaining that which He has in possession. There is no relation between Allah and anybody. The most favorable and .honorable servants of Allah are the most God-fearing and the most pious

Jabir, the only means through which a servant seeks to gain Allah�s favor is the obedience to Him. We �the Ahl ul-Bayt - do not carry a patent for saving from Hell. Likewise, none of you has a claim against Allah. He who obeys Allah is only our disciple and whoever disobeys Him is our enemy. The loyalty to us cannot be gained except by [means of diligent work and piety.�[۳۵۴

:Al-Mufaddhal ibn Omar narrated the following

I, once, was with Imam as-Sadiq (a) when our subject of discussion was good� deeds. I said, �My deeds are very few,� but the Imam shouted, �What is this saying? You

should seek Allah�s forgiveness. To have few deeds with God-fearing is better than many deeds that lack it.� I asked him about the meaning of his words, and he said, �A man may serve food (to the poor), act leniently with his neighbors, and receive the guests hospitably, but as soon as a door to a forbidden act is opened before him, he enters there. This is the big deed that lacks God-fearing. Another man may not have such good deeds, but he keeps himself away from plunging in forbidden acts [when he faces some. This is the few deed with God-fearing.��[۳۵۵

PERSEVERANCE ON PRINCIPLES

part ۱

Regulations and principles play a great role in the lives of societies and nations. The highness of the principles of any nation proves its civilization. Likewise, any feebleness that affects the principles implies the ignorance of that nation. The most favorable principles are those which contribute in normalizing the individuals� lives and protecting their freedoms and dignities. Nevertheless, principles, no matter how great they are, cannot achieve the expectations of a nation unless there are individuals who embrace, protect, and carry them out in the various fields of life. Otherwise, they become of no value. On that account, perseverance on the principles is the holiest inevitable obligation, since it raises the morale, empowers values, and .achieves expectations

All over history, humankind has never known any principles more perfect than the Islamic, which obtained all virtues of mortality. They are the one and only principles befitting the sound natures and achieving the pleasure of this

worldly life as well as the life to come. In a period of less than twenty-five years, the Islamic principles could achieve matters that none else could do, through the conquests of faith and miracles of reformation. They also changed the Arab nation that was sinking in ignorance into the best nation ever seen by humankind in .civilization, glory, knowledge, and morality

Perseverance on principles is the only reason beyond the prevalence of the scientific civilization and leadership of the precedent Muslims who exerted all efforts and lost themselves in their principles. Likewise, the present disasters and incessant collapse .of Muslims are the result of the negligence and going astray from their principles

The holy Quran glorifies Muslims who show perseverance on principles and cling to :the high values of faith

To those who have said, "Allah is our Lord, " and who have remained steadfast to� their belief, the angels will descend saying, "Do not be afraid or grieved. Receive the glad news of the Paradise which was promised to you. We are your guardians in this world and in the life to come, where you will have whatever you call for, a hospitable .(welcome from the All-forgiving and All-merciful Allah" (۴۱:۳۰-۲

Giving the best examples of steadfastness for the sake of God, the Prophet Mohammed (s) was facing bravely and overcoming the increasing hurricanes of :disasters and powers of unbelief. In this regard, he (s) said

If the sun is put in my right hand and the moon in the left so that I may leave this� matter

i.e. the divine mission), I will not do it until Allah will give me victory or I will die in this) �.cause

Like the Prophet (s), Amir ul-Mu'minin (a) was the ideal in the field of perseverance on principles. When the leadership was given to him provided that he would follow the Book of God, the Prophet�s Sunna, and the way of the two Sheikhs,[۳۵۶] he ejected :because he adhered to his lofty opinion and genuine principle. He said

No, I rule on the bases of God�s Book, the Prophet�s Sunna, and my own� �.elicitations

As some of his retinue, on another occasion, suggested to him importunately to �give some of these treasures exclusively to the celebrities of the Arabs and the Koreishites as well as every person that you anticipate he will leave you and join the camp of Muawiya,� Amir ul-Mu�minin refused their suggestion out of his :perseverance on the principles and said

Do you command me that I should seek support by oppressing those over whom I� have been placed? By Allah, I will not do so as long as the world goes on, and as long as one star leads another in the sky. Even if it were my property, I would have distributed it equally among them, then why not when the property is that of [Allah.�[۳۵۷

This unparalleled ideality crept into his choice friends to change them into nonesuch models of perseverance on principles in spite of suffering various sorts of terror and :persecution

One day, al-Hajjaj ibn Yousuf ath-Thaqafi[۳۵۸] said that he would -

like to arrest one of the companions of Abu Turab[۳۵۹] so that he would seek nearness to God through shedding his blood! The attendants said, �As much as we know, Qanbar the servant had spent the longest period with Abu Turab.� Hence, al-Hajjaj .ordered to arrest Qanbar

�?When Qanbar was brought before him, al-Hajjaj asked: �Are you Qanbar

�.He answered: �Yes, it is I

�?Al-Hajjaj asked: �Are you called Abu Hamdan

�.He answered: �Yes, I am

�?Al-Hajjaj asked: �Ali ibn Abi Talib was your master, was he not

�.Qanbar answered: �God is my Master and Ali was my benefactor

Al-Hajjaj then asked Qanbar to declare his disavowal of the religion of Imam Ali (a), �?but Qanbar asked: �If I do, will you find me a religion better than his

Out of his anger, al-Hajjaj told Qanbar that he would kill him and that he might choose the kind of killing that he would inevitably encounter. Qanbar said: �I give you this �.right of choice. You should choose for me

�?Al-Hajjaj wondered: �Why is that

Qanbar answered: �That is because I will certainly kill you in the same way you are �.going to kill me. Amir ul-Mu'minin foretold me that I will be slain wrongfully

[Hence, al-Hajjaj ordered to slay him.[۳۶۰

To Abu al-Aswad ad-Du�ali,[۳۶۱] Muawiya sent candy as a present so as to make - him leave the wing of Amir ul-Mu'minin (a) and join his. A little girl of Abu al-Aswad took a bite from that candy and swallowed. His father shouted at her to throw that bite away, and told her that candy was poison

sent to them by Muawiya to take them away from their love and support for Ali ibn Abi Talib and the Ahl ul-Bayt (a). The little girl tried her best to vomit that bite until she could. She, then, said: �God may condemn Muawiya. Does he want us to leave the purified master through sending us such saffroned candy? Woe to him who sends and :who will eat such candy.� She then composed

Son of Hind,[۳۶۲] is it by means of saffroned candy

?You want us to sell our religion and Islam to you

God forbid it! This will never occur

So long as our master is Amir ul-Mu'minin

Rashid al-Hajari was one of the intimate friends of Imam Ali (a). Ziyad the cursed - (the governor of Kufa in the reign of Yazid ibn Muawiya; the second Umayyad caliph) ordered to arrest him. When he was brought before him, Ziyad asked: �What did �?your friend (i.e. Amir ul-Mu'minin) foretell you regarding our deed to you

Rashid answered: �He foretold that you would cut my hands and legs and would �.crucify me

Ziyad said: �By God, I will belie this foretelling.� Hence, he ordered them to set .Rashid free

When Rashid was about to leave, Ziyad shouted: �Take him back to me. The best thing that I see as punishment for him is that which was foretold by his friend. This is �.because he will not stop doing evil to us so long as he is alive

They took Rashid and cut his legs and hands. However, he did not stop declaring the right

[of Amir ul-Mu'minin (a); hence, Ziyad the cursed ordered to be crucified.[۳۶۳

part ۲

Let us now listen to the magnificent words of the companions of Amir ul-Mu'minin (a) that express their great love for him, perseverance on their principles, and losing .themselves for his sake

:Addressing to Amir ul-Mu'minin (a), Amr ibn al-Hamq said

By God I swear, Amir ul-Mu'minin, I have loved you and declared allegiance to you,� not because of a family relationship that links me to you, or because of expecting a fortune that you would confer upon me, or because of expecting a leading authority that you would give to me. I have loved you for five traits: you are the cousin of the Messenger of God, the first man who believed in his mission, the husband of the mistress of the women of this umma; namely, Fatima the daughter of the Prophet (s), the successor of the Prophet, the father of the Prophet�s progeny that remained among us, the foremost to Islam, and the best mujahid among Muhajirs. Even if I move the unshakable mountains and dry out the oceans so that I may achieve a matter that contributes in strengthening one of your disciples or humiliating one of �.your enemies, I will not consider myself I have fulfilled my obligations towards you

Having listened to these words, Imam Ali (a) supplicated to God: �O Allah, illuminate his heart with piety and guide him to Your straight path. Had I had one hundred [soldiers like you!�[۳۶۴

It is related that Amir ul-Mu'minin (a), one -

day, asked Hijr ibn Edi at-Taee: �What will you say if you are ordered to disavow �?me

Hijr answered: �By God I swear, Amir ul-Mu'minin, if I am torn to pieces by swords �.and thrown in flaming fire�I will prefer so to declaring disavowal of you

Amir ul-Mu'minin (a) answered: �Allah may lead you to every good matter and [reward you on behalf of the Ahl ul-Bayt with good.�[۳۶۵

Hashim al-Mirqal, who was the commander of the left wing of Amir ul-Mu'minin�s - :army during the battle of Siffeen,[۳۶۶] said

By God I swear, I do refuse to have in possession this earth along with all that� which is on its surface and the heavens with all that which is under them if this leads �.me to support one of your enemies or antagonize one of your supporters

As an answer, Amir ul-Mu'minin (a) supplicated God to bestow upon him with .martyrdom for His cause

It is related that a black man confessed before Amir ul-Mu'minin (a) that he had - committed larceny. Imam Ali (a) tried to provide excuses that may exempt him from the punishment of larceny. But, the black man insisted and confessed completely; hence, Amir ul-Mu'minin (a) had to subject him to the doctrinal provision, which was .cutting of the hand

In his way back, that black man was murmuring, �My hand has been cut by the commander of the faithful believers, the leader of the pious, the chief of the white-forheaded honorables, the master of the religion, the head of the prophets� successors�� As al-Hasan and al-Hussein

heard these words, they conveyed them to their father, who summoned that black :man to ask him about that praise. The black man said

Amir ul-Mu'minin, you have purified me. Your love has been mixed with my flesh� and blood so composedly that it cannot depart my heart even if you cut me into [pieces.� �[۳۶۷

In the same field of perseverance on principles, Imam al-Hussein, his noble family - members, and his decent companions elevated to the highest peak in spite of the .criticality of their situation and the sufferance of the grossest disasters and terrors

On the day of Ashura,[۳۶۸] Imam al-Hussein, while was surrounded by thirty thousand warriors intending to humiliate and kill him, stood so bravely and shouted in their faces with that great reverberating cry, declaring his disdain and highness, through these everlasting words that are still rattling in the hearing of time and still adopted as :a thriving constitution by the disdainful and free individuals

The bastard, son of the bastard, has forced me to choose one of two things �� either the religion or ignominy. Ignominy is impossible for us. Allah, His Apostle, the (faithful) believers, chaste laps, jealous noses �individuals-, and noble souls �personalities- refuse for us to prefer the obedience to the mean to the death of the �.honorable

Preferring killing and sacrifice for the sake of the principles to the life of humility, :Imam al-Hussein (a) said

By Allah I swear, I will not give you with my hand like the humble, and will not� �.submit to you like slaves

In my�

�.sight, death is only pleasure, while the life with the wrongdoers is only misery

Like their leader, the companions of Imam al-Hussein (a) provided the most ideal examples of steadfastness and perseverance on principles when they sacrificed their .souls for their leader

With a splendid wording of love, admiration, and pity, Imam al-Hussein (a) addressed :a speech to his companions

So then, I have never known any companions more loyal or favorable than my� companions are, and I have never known any family members more regardful and pious than my family members are. Allah may reward you in the best manner on behalf of me. I am sure that we will face these enemies very soon, and I permit you all to leave me and I release you from your obligations towards me. This night has covered you; therefore, you may use it as screen and each of you may put his hand in the hand of one of my household, then you can reach your hometowns until Allah relieves this ordeal. These people want me in particular, and if they can capture me, �.they will not pursue anyone else

:Muslim ibn Awsaja stood up to answer these words of the Imam (a). He said

How is it that we leave you alone? What is the excuse that we will provide justifiably� before God with regard to the fulfillment of your right that is imposed upon us if we leave you? No, by God, I will not leave you before I stab my spear in the chests of the enemies

and strike them with my sword so long as I can catch something in my hand. Even if I have no weapon to fight them with, I will throw stones at them. By God I swear, we will never leave you alone so that God will know that we have respected your representation of the Messenger of God (s). By God I swear, if I am foretold that I will be killed, then revived, then killed, then burnt, then scattered in the wind, then the same thing is redone to me seventy times, I will not leave you before I face death for your sake. I will surely face death for your sake when it is only a single time of death �.followed by the grandest never-ending honor

:When it was his turn to speak, Zuhair ibn al-Qain said

By God I swear, I wish I would be killed, then revived, then killed, then the same� thing is redone to me thousand times, if it is that God will save you as well as these �.youths from your household from death

:All the other companions spoke alike wordings. They said

We, by God, will never leave you alone. We sacrifice our souls for you. We will� protect you with our necks, foreheads, and hands, so that we, if we are killed, will prove our being loyal to you and will fulfill the rights that are imposed upon us �.concerning you

We, Muslims of today, are in urgent need for learning lessons of jihad from such great personalities and pursuing their

examples in the fields of clinging to the religion and perseverance on principles as well as self-denial for the sake of supporting the right, so that we will be able to regain our seized rights and our usurped dignities, and will be able to save ourselves from the .humility of the scandalous defeats and frequent losses

SECTION TWO : RIGHTS AND OBLIGATIONS

Amir ul–Mu'minin Ali ibn Abi Talib (a) said

In the Name of Allah, the Beneficent the Merciful

Right is the most comprehensive in description and the narrowest in equity;� whenever it be for the good of somebody in a situation, it will surely be against him in another, and whenever it be against somebody in a definite situation, it will be for his good in another. If it incessantly flows in the good of somebody, that somebody must have been exclusively Allah, not any of His creatures, because Allah is All-powerful over His servants and Just with all those upon whom His acts are imposed. But He has made His right, which is imposed upon His creatures, is that they must obey Him, and made the requital of that obedience as duplicated rewards, out of His grace and large favor that He is worthy of. He, the Praised, then made some of His rights imposed on some people for others; hence, He made them equivalent in their aspects, and made them necessitate each other, and made the obligation of some depend totally upon �.others

PREFACE

In The Name of Allah, The Compassionate, The Merciful

Peace and Blessings Be Upon Mohammed and His Pure Immaculate Family

Man is naturally civilized and cannot dispense with, isolate himself from, or fall behind others. As soon as he secludes himself, he feels loneliness, alienation, and disability to face the vicissitudes of time. Man is one of the elements of social construction; therefore, he is attracted by various relations, such as belief, friendship, education, profession, and the like. Such social correlation necessitates

a constitution that regulates the individuals� lives, strengthens the ties, and achieves justice through social and individual rights and obligations. By achieving so, a society .becomes prosperous. But if such constitution is neglected, it becomes miserable

Through its various reformative miracles, the Islamic Sharia has provided a constructive moral constitution that regulates the lives of individuals and societies so completely. On that account, it is essential for every Muslim to derive from that constitution so as to realize his rights and obligations and work for applying it to his .conducts. Thus, he becomes a good example of ideal behavior

All these goals have prompted me to write this book and plan for its concepts in the light of the holy Quran and the ethics of the Ahl ul-Bayt (a). I will refer to a group of the most significant rights that play big roles in the societies and individuals, beginning with the rights of the Lord, the Prophet (s), the Sinless Imams (a), the scholars, teachers, students, parents, sons, spouses, relatives, and the other social rights that .the reader will notice in the book

THE DIVINE RIGHTS

Rights vary from one to another according to values of favors. A friend has his own familiar rights that are a degree lower than these of the affectionate brother who joins the tie of relation to the tie of kindness. The right of the brother, in a like fashion, .comes after that of parents, because of their superior favors to sons

Through such standard, we can realize the grand value of the divine rights

that excel any other rights, because God is the grandest Benefactor Who created :man and has conferred upon him with innumerable varieties of graces

Have you not seen that Allah has made all that is in the heavens and the earth,� subservient to you (human beings), and has extended and perfected for you His �.(apparent and unseen bounties? (۳۱:۲۰

Had you wanted to count the bounties of Allah, you would not have been able to do� �(it. (۱۴:۳۴

Anyhow, we now have to refer to some of these infinite rights that come after the belief in God, His Oneness, His having the attributes of perfection, and His being too .far above everything that does not befit Him

Worship .۱

:Imam as-Sejjad (a) said

The greatest of Allah�s right against you is that you should worship Him and� should avoid associating anything with Him. If you have applied this sincerely, Allah will grant you the characteristic that He will save your needs of this worldly life and [your life to come and will keep for you that whichever you desire from the both.�[۳۶۹

Semantically, worship is the utmost servility and submission. On that account, except .the Grandest Benefactor God, no one deserves to be worshipped

.Terminologically, worship is to carry out the orders diligently

As a proof on the greatness of worship that leave prominent effects on man�s life is :that God has made it the grand purpose beyond the creation

We have created jinn and human beings only that they might worship Me. I do not� expect to receive any sustenance from them or that

they should feed Me. It is Allah Who is the Sustainer and the Lord of invincible �.(strength (۵۱:۵۶-۸

Undoubtedly, God is completely Self-Sufficient as He dispenses with the worship of His creatures�neither the obedience of the pious serves Him nor does the disobedience of the defiant harm Him. He has imposed worship upon the creatures for their own interests so that they will benefit by the traits and advantages of worship, which is one of the strongest incentives that concentrate the beliefs and build up faith in the spirits since it reminds of God and His rewards and warns against .(His punishment and reminds of the Prophet (s

The concepts of faith fade away in the mentality of the servant who neglects, and, subsequently, forgets worship of His Lord. Belief is the large tree whose blooming shadows cover all Muslims. Worship is the factor that protects and supplies that tree with elements of growth. It is the strongest factor that achieves balance between the spiritual and material powers that pull man back and forth. Man, however, cannot attain pleasure unless these two elements are equal. To prove this, we say that the prevalence of the material elements on man causes him to be slaved by false authorities of materiality and to be inclined towards selfishness, egotism�all for achieving his material desires. Such being the case, it is necessary to rein the defiance of materiality by strengthening the spiritual aspects and supplying man with mental energies guarding against evils and guiding to righteousness. Through its spiritual rays and

incessant reminding of God, worship can achieve the previously mentioned .necessities

Worship, after all, is a test examining the dimensions of faith, which is a hidden secret .that nothing can divulge except rites of worship

Because worship requires suffering of efforts, the fulfillment of its rites has become a sign of firmness of faith. To neglect such rites, on the other hand, has become a sign of frailty of faith. Prayer, for example, is indeed a difficult task, but not for the submissive to God. Fasting requires self-control against desires of food and sex. The hajj requires expenditure and suffering of efforts. The Zakat is to give from the wealth that you love and maintain. Jihad is to sacrifice oneself for the sake of the duty. .All these are difficult missions

Obedience .۲

Obedience stands for submitting to God and carrying out all His instructions. It is an :honorable trait that brings about pleasure

One who obeys Allah and His Messenger will certainly achieve a great success.� �((۳۳:۷۱

Whoever obeys Allah and His Messenger will be admitted to the gardens wherein� �.(streams flow. Allah will make whoever turns away suffer a painful torment (۴۸:۱۷

Imam al-Hasan (a) said: �If you seek power without the need for a clan and dignity without the need of authority, you should leave the humility of the disobedience to �.Allah to the honor of the obedience to Him

Thankfulness .۳

Thankfulness is to appreciate the graces and use them in fields satisfying the benefactor. It is an ideal trait that is blessed by reason and law and necessitated by

conscience. For the All-benefactor Whose graces are innumerable and favors are :infinite, gratitude should be expressed more meaningfully

Remember when your Lord said to you, 'If you give thanks, I shall give you greater� �.((favors), but if you deny the Truth, know that My retribution is severe� (۱۴:۷

The Prophet (s) said: �Verily, he who serves food and thanks Allah for so will be rewarded as same as those who fast just for gaining the rewards of Allah, and he who is cured and thanks Allah for curing him will be rewarded as same as the diseased who is steadfast against that disease for the sake of Allah, and he who gives alms and thanks Allah for so will be rewarded as same as him who is deprived of sustenance, [but he shows patience for the sake of Allah.�[۳۷۰

Trust in God .۴

Trust in God is to rely upon Him and commend all affairs to Him by diverting from :anyone or anything else

If Allah is your helper, no one can defeat you. However, if He abandons you, who� �(would help you? The true believers trust in Allah. (۳:۱۶۰

�(Allah is Sufficient for the needs of whoever trusts in Him. (۶۵:۳�

RIGHTS OF THE PROPHET

Rights of the prophet

Our great Prophet Mohammed (s) was the ideal in all aspects of perfection. God selected him among the creatures and conferred upon him with the loftiest traits that He gave to the prophets. All glories and dignities are gathered in the personality of .Prophet Mohammed (s); therefore, he became the head and the seal of the prophets

In less than

twenty-five years, he, out of his giant efforts and eternal principles, could achieve splendid spiritual victories and religious attainments that cannot be achieved by others even if they take the period of many centuries. He came with the most perfect divine code that is best befitting the stages of life and achieving the worldly and religious spiritual and material pleasures to humankind. Hence, he could take people out of the murk of disbelief to the light of Islam. Besides, he made his nation the most perfect in religion, the most knowledgeable, the highest in fields of ethics, and the most elevated in fields of civilization. In the cause of achieving all these, the Prophet (s) suffered such unprecedented forms of terrors and ordeals. On that account, any author is too short to calculate the favors and rights of the Prophet (s) that are done and imposed upon Muslims, whatever he writes. Nevertheless, we can, in such a brief .essay, refer to some of these rights

First of all, the rights of the Prophet Mohammed (s) are to believe in his prophecy and all that which he conveyed on behalf of God, and to believe that he is the chief of the :messengers of God and the seal of the prophets. Then come the following rights

Obedience to the Prophet .١

Like the obedience to God, the obedience to Prophet Mohammed (s) is an obligation since he is the representative of God. The meaning of this obedience is to follow his code and apply his eternal principles that achieved happiness and success

for Muslims so long as they adhered to them. Thus, Muslims became the target of .humility when they rejected these principles

Enjoining to the compliance with the Prophet Mohammed (s) and warning against the :disobedience and defiance to him, God says

Take only what the Messenger gives to you and desist from what he forbids you.� �.(Have fear of Allah; Allah is severe in His retribution (۵۹:۷

The believing men and women must not feel free to do something in their affairs� other than that which has been already decided for them by Allah and His Messenger. �(One who disobeys Allah and His Messenger is in plain error. (۳۳:۳۶

Whoever obeys Allah and His Messenger will be admitted to the gardens wherein� streams flow and wherein they will live forever. This is the greatest triumph. Whoever disobeys Allah and His Messenger and breaks His rules will be admitted to the fire �(wherein they will live forever, suffering a humiliating torment. (۴:۱۳-۴

Disgrace will strike those who oppose Allah and His Messenger. Allah has decreed,� "I and My Messenger shall certainly triumph." Allah is All-powerful and Majestic (۵۸:۲۰- �.(۱

Love for the Prophet .۲

Reasons of love and admiration vary according to the tendencies of lovers. Some people love beauty, others love heroism, others love liberality, and so on. In the personality of Prophet Mohammed (s), one can find all factors of love and admiration. He was an unparalleled model and a unique example. God gathered all signs of beauty and perfection and all secrets of attraction in his personality. In front of Prophet Mohammed (s), man

.can do nothing but expressing his love and respect to him

:Describing the features of the Prophet Mohammed (s), Amir ul-Mu'minin (a) said

The Prophet of Allah was white-reddish, black-eyed, lank-haired, bushy-bearded,� hairy, and his neck was as same as a silver pitcher in whose clavicles gold is flowing. Like a bar of thread, his hair extends from the upper part of his chest to his navel. Other than this, he has no hair on his belly or breast. He is big-handed and big footed. His walking is as same as pulling the feet from rocks. His coming is as same as descending a slope. When he turns his face, his whole body turns. He is neither short [nor tall. His sweat on the face glitters like pearls and smells sweeter than musk.�[۳۷۱

He was the most openhanded, the most broad-minded, the most truthful, the most� faithful, the most tractable, and the most sociable. He who sees him from far away stands in awe of him, and who associates with him from near loves him. I have never [seen, and I will not see, his like.�[۳۷۲

Because of the aforesaid features and moralities, all people, despite their variant trends of love, have loved him�for his unmatched heroism, heroes have loved him. For his being the ideal example of generosity, the generous have loved him. For his unique worship, worshippers have loved him. For his supreme ideality in nature and .ethics, his sincere companions loved him

Amir ul-Mu'minin (a) narrated that, once, one of Ansar,[۳۷۳] said to the Prophet (s): �God�s

Messenger, I cannot depart you! As soon as I enter my house, you jump in my mind. I therefore leave my home and come to see you, out of my love for you. A question has occurred to me. How can I see you when you will be elevated to the highest point of �?Paradise

:Hence, God revealed His saying

One who obeys Allah and the Messenger is the friend of the Prophets, saints,� martyrs, and the righteous ones to whom Allah has granted His favors. They are the �(best friends that one can have (۴:۶۹

The Prophet (s) summoned that man and recited this Verse before him, as good [tidings.�[۳۷۴

Anas narrated: A Beduin came to the Prophet (s) �we were happy whenever a - Beduin asks the Prophet� to ask him when would the Hour of Resurrection fall. Before answering the man, the time of a prayer fell; therefore, the Prophet (s) came to offer it. After the prayer, the Prophet (s) asked about the man who had asked about the falling of the Hour of Resurrection. When the man came before him, the Prophet (s) asked: �What have you prepared for encountering that Hour?� The man answered: �I, in fact, have not prepared many prayers and days of fasting. I, however, love God and His Messenger.� The Prophet (s) commented: �Man will be attached to the one he loves.� This prophetic statement was the second-most [gladdening thing after Islam.[۳۷۵

Imam as-Sadiq (a) narrated: An oilman loved the Prophet (s) very much to the - degree that he

used to come to look at him before he would do any job. As he realized this thing from that oilman, the Prophet used to raise himself �when he was sitting� so that the .man would see him

One day, the man, as usual, took a look at the Prophet (s) before he would go to his job. He, very soon, came back. When the Prophet (s) noticed that, he waved to him to sit down. The man sat before the Prophet (s), who asked him about his unusual coming back. The man said: �God�s Messenger, by Him Who has sent you with the right I swear, your picture covered my heart totally that I could not go for my job; therefore, I came back to you.� The Prophet (s) addressed nice words to that man �.and supplicated to God for his good

For several days, the Prophet (s) could not see that man. When he missed him, the Prophet (s) asked the others about him, and they answered that they, too, could not see him several days ago. The Prophet (s), accompanied by his companions, came to the market to ask about him. He found his shop locked, and the others informed him that the man had died. They also told that he was trustworthy and truthful, but he had .one bad manner�he used to look covetingly at women

The Prophet (s) commented: �He loved me very much. Allah will surely forgive him [even if he was fraudulent in weighing and measuring.�[۳۷۶

Blessing the Prophet .۳

:God says

Allah showers His blessings�

upon the Prophet and the angels, too, do. Believers, pray for the Prophet and greet �(him thoroughly. (۳۳:۵۶

People used to show different styles of reverence towards the great personalities for their efforts for the sake of their nations. Such being the case, it is not strange to show respect whenever the holy name of the Prophet (s), who is the most reverent and .venerable of all, is said or heard

The holy Verse expresses the utmost honoring of God and the angels to the Prophet (s) � God showers His blessings upon the Prophet and the angels, too, do�, and then it addresses to the believers to reverence him by seeking God to bless and greet .�him� believers, pray for the Prophet and greet him thoroughly

Using such a thrilling, attractive style, the words of the Ahl ul-Bayt (a) go on explaining .(the merits of seeking God�s blessings for the Prophet (s

His son narrated that Abu Hamza said: I, once, asked Imam as-Sadiq (a) about the :exegesis of God�s saying

Allah showers His blessings upon the Prophet and the angels, too, do. Believers,� �(pray for the Prophet and greet him thoroughly. (۳۳:۵۶

He answered: �The blessing of Allah is mercy to the Prophet (s), and the blessing of the angels is purification to him, and the blessing of people is supplication for him. To �great him thoroughly,� means to submit to that whichever is �authentically-�.related to him

I asked: �How should we bless Mohammed and his family?� The Imam (a) replied: :�You should say

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The blessings of Allah and the blessings of His angels, prophets, messengers, and� all creatures be upon Mohammed and the family of Mohammed. And peace and ��.Allah�s mercy and blessings be upon him and them

I asked: �What is the reward that one will win if he utters such blessings for the �?Prophet and his family

The Imam (a) answered: �The reward is that he will be acquitted from all of his sins, [as if he has just left his mother�s womb.�[٣٧٧

For him who utters the blessings for Mohammed and his family ten times, Allah and� His angels will bless him one hundred times, and if he utters the blessings one hundred times, Allah and His angels will bless him one thousand times. This is the :significance of Allah�s saying

It is He who forgives you and His angels pray for you so that He will take you out of� [darkness into light. Allah is All-merciful to the believers. (٣٣:٤٣)�[٣٧٨

Before blessing the Prophet and his family, every supplication is prevented to reach� [the heavens.�[٣٧٩

The heaviest thing in the balance of a servant�s deeds will be the blessings for the� Prophet and his family. As a man�s evildoings are heavier than his good deeds, the Prophet (s) comes to add the blessings for him and his family to the scale in which his [good deeds are put. Thus, his good deeds become heavier than the evildoings.�[٣٨٠

Imam ar-Ridha (a) said: �He who fails to expiate his sins should

�.give much of the blessings for Mohammed and his family, for they destroy the sins

�.The Prophet (s) said: �Do not utter the imperfect blessings for me

�?They asked: �What is the imperfect blessings

He answered: �The imperfect blessings is to say �Lord, bless Mohammed,� and keep silent. You must say, �Lord, bless Mohammed and the family of [Mohammed.��[۳۸۱

The Love for the Ahl ul-Bayt .۴

In His Book, God makes obligatory on everybody to love the Prophet�s household as :the wage for his conveying the divine mission, and makes it one of his rights

Muhammad), say, "I do not ask you for any payment for my preaching to you)� except (your) love of (my near) relatives." Whoever achieves virtue will have its merit �(increased. Allah is All-forgiving and Appreciating. (۴۲:۲۳

the Ahl ul-Bayt (a) are characterized by all qualities of admiration and incentives of love and loyalty. They are the choice people, the arguments against the creatures, the ships of salvation, and �preceded by their father the Prophet (s)� the best of .everyone who ever lived on this earth in lineage, value, merits, and glories

It is impossible for the sound conscience to accept to love the Prophet (s) apart from his immaculate family who are worthy of the best concepts of love. To love the Prophet (s), but not his immaculate family, is falsity originated from hypocrisy and .meanness

:Abdullah ibn Mas�oud narrated

One day, we were accompanying the Prophet (s) in one of his journeys when a Beduin with an orotund voice shouted at us, �Mohammed!� �What do you want?� answered the Prophet (s). �What is it

if an individual loves a people but he does not imitate them in deeds?� asked the Beduin. �One will be attached to the one he loves,� replied the Prophet (s). �Mohammed,� shouted the Beduin, �Call me to Islam.� The Prophet (s) said: �You should declare that there is no god but Allah and that I am the Messenger of Allah, offer the prayer, defray the zakat, fast during the month of Ramadan, and �.perform the hajj to the Holy House

Mohammed,� asked the Beduin, �Do you ask for wage for so?� �No,� replied� the Prophet (s), �I do not take any wage except that you must regard the relatives.� �Whose relatives? Mine or yours?� asked the Beduin. �It is my relatives,� answered the Prophet (s). The Beduin said: �Give me your hand so that I will declare allegiance to you. No good is expected from him who loves you, but not your [relatives.�[۳۸۲

The Imamite[۳۸۳] Shia have agreed unanimously on the fact that the Immaculate :Imams of the Ahl ul-Bayt (a) are the intendeds in the Verse

Muhammad), say, "I do not ask you for any payment for my preaching to you)� except (your) love of (my near) relatives." Whoever achieves virtue will have its merit �(increased. Allah is All-forgiving and Appreciating. (۴۲:۲۳

A good number of great exegesists and traditionists of the other sects of Islam, such as Ahmed ibn Hanbal, at-Tabarani, and al-Hakim[۳۸۴] (as quoting the opinion of ibn .Abbas[۳۸۵]) agreed with the Shia on this fact

,Ibn Hagar, in Chapter One of Section Eleven of as-Sawaaiq ul-Muhriqa

:narrates the following

When the Verse (intended) was revealed, they asked: �God�s Messenger, who are your relatives whom we must love and regard?� The Prophet (s) answered: �They [are Ali, Fatima, and their two sons.�[۳۸۶

Consider how the Prophet (s) urged people to regard his family through the aforementioned narration. However, many texts concerning the Prophet�s assertion on the obligatory love and regard for his relatives are related by the two majors .-schools of Islam �i.e. Shia and Sunna

:Regarding the Shia, let us cite the following narrations

On the authority of his fathers, Imam as-Sadiq narrated that the Prophet (s) said: �He who loves us�the Ahl ul-Bayt should thank Allah for the foremost grace. It is [the legal birth. Only will the legal sons love us.�[۳۸۷

Imam al-Baqir narrated on the authority of his father and grandfather that the Prophet (s) said: �The love for my household and me will help in seven situations whose horrors are enormous: at death, in the grave, in the Resurrection, in the [Recorded Account, in the Judgment, in the Balance, and on the Path.�[۳۸۸

Any servant who worships Allah for one thousand years and then is slaughtered� (wrongfully) like a sheep, but he attends before Allah bearing malice against us�the [Ahl ul-Bayt, Allah will certainly reject all his acts of worship.�[۳۸۹

On the Day of Resurrection, a servant�s feet will not move before he is asked� about four matters: He will be asked how he had spent the age of his youth, how he had finished his age, what earnings he had got and where

from he had got them and how he had spent them, and he will be also asked about his [affection to us�the Ahl ul-Bayt.�[٣٩٠

:Al-Hakam ibn Utaiba related the following

I was with Imam al-Baqir (a) in his house, which was suffocated by his people when an old man came leaning on a stick. As he stopped at the door of the house, he said: �Peace and Allah�s mercy and blessings be upon you, son of God�s Messenger.� Abu Ja�far (a) replied: �Peace and Allah�s mercy and blessings be upon you, too.� The old man turned his face to the others and said: �Peace be upon you,� and each :one answered him. He then turned his face towards Imam al-Baqir (a) and said

Son of God�s Messenger, let me approach you, God may make me your sacrifice.� By God I swear, I do love you and love everyone who loves you. By God I swear, my love for you and my love for him who loves you is not purposed for a worldly desire. I also hate and disavow your enemy. By God I swear, my hatred and disavowal of your enemy is not for a previous personal enmity between him and me. By God I swear, I deem lawful all that which you decide as lawful, deem unlawful all that which you decide as unlawful, and expect your Affair. Do you �may God make me your �?sacrifice- accept me, then

Having heard these words, Imam al-Baqir (a) said to him: �Come to me, come to �.me

When the man

sat next to him, the Imam (a) said: �Old man, my father Ali ibn al-Hussein (a), once, was visited by a man who asked him the same question that you have just put. My father�s answer was, �If you die bearing these beliefs, you will be received by the Messenger of Allah, Ali, al-Hasan, al-Hussein, and Ali ibn al-Hussein (a), and you will be pleased, delighted, and cheerful. And when your soul reaches your mouth �i.e. about to depart your body-, you will be greeted with rest and happiness by the Honorable Recording Angels. And if you live, Allah will show you delighted things, and [you will be with us on the Highest Peak� etc.[۳۹۱

Regarding narrations that are recorded in the reference books of our Sunni brothers, :we cite the following as examples

Ibn Hanbal and at-Tirmithi, as recorded in as-Sawaaiq ul-Muhriqa; page ۹۱, narrated :the following

The Prophet (s), once, took al-Hasan and al-Hussein from the hands and said: �He who loves me, these two, their father, and their mother will stand in a rank as same as [mine on the Day of Resurrection.�[۳۹۲

Ibn Abbas narrated that the Prophet (s), once, looked in the face of Ali (a) and said: �You are sayyid in this world as well as the world to come. Your disciple is my disciple, and my disciple is Allah�s disciple. And your enemy is my enemy, and my [enemy is Allah�s enemy. Woe unto him who will hate you after my departure.�[۳۹۳

:In his book titled Kitab ul-Wilaya, At-Tabari records the following

(Ali (a

said: �Three persons will never love me: the bastards, the hypocrites, and those whom were composed during their mothers� periods of menstruation.�

At-Tabarani, in his book titled al-Mu�jam ul-Awsat, as-Suyouti, in his book titled Ihyaa ul-Meyt, and ibn Hagar, in his as-Sawaaiq ul-Muhriqa; Chapter: Urging on the love for the Ahl ul-Bayt, recorded the following hadith:

The Prophet (s) said: �Cling to the love for us�the Ahl ul-Bayt, for anyone who meets Allah bearing love for us will be in Paradise due to our Right of Intercession. I swear by Him Who prevails on my soul, unless our right is recognized, none�s deed will be useful (for him).�[۳۹۴]

The term of the Ahl ul-Bayt includes the twelve sinless Imams (a), because such lofty characteristics are deserved by no one at all except them, since they are the representatives of God and the auspicious successors of the Prophet (s).

RIGHTS OF THE IMAMS

rights of the Imams

The Immaculate Imams of the Ahl ul-Bayt (a) preceded everyone else in the fields of virtue and perfection and won the loftiest honor of lineage and ranks. They were brought up in the houses of the Prophet�s successor, grew up under the shadow of the divine mission, and received the facts and principles of Islam from their great grandfather, and, hence, became the heirs of his knowledge, keepers of his wisdom, protectors of his code, and his auspicious representatives.

For sake of supporting the religion and guarding Muslims, they presented unparalleled examples of jihad�they sacrificed themselves for sake of God until they won martyrdom in the cause of the belief and

principles. They had no fear of anyone's accusations and they were not deceived by the false vanities of this worldly life. Their rights against Muslims are too numerous to :be counted. I, however, may refer to some of them in the following points

Recognition of the Imams .١

:The two major sects of Islam relate uninterruptedly the following hadith

He who dies before he recognizes the Imam of his age is reckoned with those who� �.died before Islam

Since the Imam is the Prophet�s representative who conveys the laws of Sharia, it is obligatory upon every Muslim to recognize him so that the belief and Sharia will be .deliberately understood and the true guidance will be pursued

In case a Muslim neglects the recognition of the Imam, he will surely go astray from .the course of Islam and, thus, will die as disbeliever and hypocrite

Returning to the aforementioned hadith, it refers to the necessity of the existence, as well as recognition, of the Imam all over lifetime, because attaching the Imam to the age requires continuity of Imamate and its renewal all over times and ages. In the same manner, many hadiths that are related by both sects of Muslims confirm the necessity of recognizing the Immaculate Imams and taking them as guides. For :instance, the Prophet (s) is related to have said

With every generation, there must be decent individuals from my household whose� mission will be to save this religion from the distortion of the deviants, the alteration of the wrong, and the misrepresentation of the ignorant. Your Imams are your representatives

[before Allah. You therefore should select proper representatives.�[٣٩٥

This religion will continue to exist up to the coming of the Hour of Resurrection, and� there will exist twelve successors, as leaders�all will be from the tribe of [Koreish.�[٣٩٦

This hadith is clear-cut evidence on the unquestionable existence of the twelve Imams of the Ahl ul-Bayt (a) exclusively. Because they were more than this fixed .number, neither the Umayyad nor are the Abbasid caliphs included

Loyalty to the Imams .٢

Recognition of the Imams is meaningless unless loyalty to them is added. In other words, if recognition of the Imams is bare of loyalty to them, it will be worthless. This is because the Imam, whose mission is to confirm the realities of Sharia, elucidate its rulings, guard it against trickeries and false interpolations of the atheists, and exert all efforts for protecting, supporting, and pleasing Muslims spiritually and materially in this world as well as the life to come, is the Prophet�s representative and the pioneer towards the Islamic idealities. Such being the case, any negligence of the loyalty to the Imam will lead to deviation. This fact was frequently confirmed by the Prophet (s) who, in more than one occasion, declared that the right guidance and triumph will completely accompany the loyalty to the Immaculate Imams, while deviation will be :the share of him who leaves and dissents from them

The like of my the Ahl ul-Bayt is Noah�s ark�he that embarks on it will be saved,� [while he that falls behind will be sunk.�[٣٩٧

I will leave with you things that will�

save you from deviation so long as you adhere to: the Book of Allah, which is a cord extended from the heavens to the earth, and my family�the Ahl ul-Bayt. These two will never depart each other until they join me on the Divine Pool. Consider how you [will regard me through them.�[٣٩٨

On the authority of his fathers, Imam as-Sadiq narrated that Amir ul-Mu'minin (a), once, was asked about the meaning of �my family� in the Prophet�s saying, �I ?�will leave with you the two weighty things: the Book of Allah and my family

He answered: �This refers to me, al-Hassan, al-Hussein, and the nine Imams from the descendants of al-Hussein. The ninth will be al-Mahdi al-Qa�im. They will not contradict the Book of Allah, and the Book of Allah will not contradict them until they [will join the Prophet (s) on His Pool.�[٣٩٩

This hadith substantiates the fact that the Ahl ul-Bayt and the holy Quran are full twins that never depart each other. Like the Quran�s being the constitution and the argument against Muslims, an imam from the Ahl ul-Bayt (a) must exist in every age to hold the position of Muslims� leadership and guide them to prosperity. The :Prophet (s) said

He who desires to live like me, die like me, and be taken to the paradise of eternity� of which my Lord has promised me, must be loyal to Ali and his descendants, for they will never take you out of the door of right guidance and will never take you to a door

[of deviation.�[۴۰۰

Obedience to the Imams .۳

:God says

Believers, obey Allah, His Messenger, and your (qualified) leaders. If you have faith� in Allah and the Day of Judgment, refer to Allah and His Messenger concerning matters in which you differ. This would be a more virtuous and a better way of settling �(differences. (۴:۵۹

In this holy Verse, God imposes as duty on Muslims to obey the Imams in their capacity as the Prophet�s successors, Muslims� leaders, and pioneers of the Islamic ideology. Like imposing as duty the obedience to His Messenger and Him, God imposes the obedience to the Imams. This fact makes clear that they are the true successors of the Prophet (s) and are protected against sins, because no one .deserves the absolute obligatory obedience except the sinless leader

Thus, it is a big mistake to state that �the qualified leaders� to whom the previous Verse refers includes the other individuals who led the Islamic states, because most of such ones contradicted the instructions of God and the practices of the Prophet (s) .and, moreover, went astray from the line of Islam

Zurara; one of the most celebrated traditionists, relates the following narration that indicates the merit and necessity of loyalty and obedience to the Imams of the Ahl ul-:(Bayt (a

Imam al-Baqir (a) said: �The supports of Islam are five: the prayer, zakat, fasting, [hajj, and Wilaya.�[۴۰۱

�?I asked: �Which one of these is the most favorable

The Imam (a) answered: �It is the Wilaya, because it is the key to the other four supports. The Imam is the guide to these

supports� After the recognition of the Imams, the obedience to him is the summit, climax, key, and door to the things. It achieves satisfaction of the All-beneficent Allah, Who says: �One who obeys the Messenger has certainly obeyed Allah. You have not been sent to watch over those who turn away from you (۴:۸۰).�

Verily, if a man spends nights with rites of worship, observes fasting during days, gives his whole wealth as alms, and performs the hajj permanently, but he does not know what is the Wilaya and, hence, does not declare loyalty to Allah�s Disciples so that all his deeds must be originated from that Wilaya, Allah will not reward him for anything and he will not be attached to people of faith.�[۴۰۲]

Imam as-Sadiq (a) said: �Allah has attached the obedience to the Leaders to the obedience to His Messenger, and attached the obedience to His Messenger to the obedience to Him. Hence, he who neglects the obedience to the Leaders is neglecting the obedience to Allah and the obedience to His Messenger.�[۴۰۳]

۴. Fulfillment of the Khums

God says:

�Know that whatever property you may gain, one fifth belongs to Allah, the Messenger, the kindred, orphans, the needy and those who need money while on a journey. (۸:۴۱)�

The right of Khums is obligatory upon Muslims, because God has passed it as law for the Ahl ul-Bayt and everyone who has family relation with them. It is, moreover, a natural right accepted by reason, conscience, and Islamic Sharia. All governments used to award their officials by giving them pensions that

they receive when they become old and their sons inherit, as an expression of appreciating their efforts in fields of serving their nations. Similarly, God imposes on Muslims to pay one-fifth of the profits of their properties �under definite rules- to the descendants of the Prophet (s) as an appreciation of his giant jihad and precious sacrifices for sake of his nation. Besides, the right of Khums is imposed so as to save .the descendants of the Prophet (s) from taking alms and money of the zakat

:Explaining the concept of �the kindred�, Amir ul-Mu'minin (a) said

By Allah I swear, it is we whom Allah intended in His saying �the kindred,� and� :attached to His Messenger and Himself in his saying

Whatever Allah grants to His Messenger (out of the property) of the people of the� ��(towns, belongs to Allah, the Messenger, the kindred� (۵۹:۷

This is exclusively for us, because Allah did not dedicate a share of alms to us, out of [honoring His Messenger and saving us from being fed from dirt of people.�[۴۰۴

:Abu Bassir narrated

I, once, asked Imam al-Baqir (a) about the least thing due to which one may be in Hell. He answered: �It is to consume the properties of the orphan wrongfully. It is we �.�whom are intended by �the orphan

Many disputations, however, occurred between Imamites and the other Islamic sects regarding the question whether �spoils� refers to the booty of wars particularly or includes the other profits in every respect. To discuss this matter will lead us to go far away from

our main topic; namely, ethics. Anyhow, one may refer to the reference books of jurisprudence for more information in this regard.

5. Kind Treatment to the Prophet�s Descendants

To attend to, treat kindly, and do good to the descendants of the Immaculate Imams prove one�s love for and loyalty to the Imams (a). The Prophet (s), in many occasions, expressed his pleasure and love for anyone who would respect his descendants and, in the same manner, expressed his denial and malice against one who would injure and mistreat them.

The Prophet said: �On the Day of Resurrection, I will intercede for four persons: one who respects my descendants, one who settles their needs, one who helps them meet their needs in exigencies, and one who loves them heartily and verbally.�[405]

�When I stand on the Praiseworthy Standing (on the Day of Resurrection), I will intercede for the individuals of my umma who committed grand sins, and Allah will pass my intercession. By Allah I swear, I will not intercede for those who injure my descendants.�[406]

6. Praising and Publicizing the Imams� Merits

The high-minded people used to appreciate the great personalities, for their merits, by several means among which is to use words of praise that express their virtues. Since the Immaculate Imams were the most highborn, the most virtuous, and the foremost in fields of merits and glories, they have been worthy of expressions of love and loyalty and words of admiration. Besides, the Imams were the relief and shelter of Muslims in ordeals, as they spared no efforts in saving them from despots and wrongdoers.

Opposite to the Ahl ul-Bayt (a), people are of two groups: a group shows malice towards them, denies their merits, and pretends not to see their

.lofty idealities, despite their brightness and beauty

:This group can be described by saying

.He whose mouth is ill and bitter will find bitter even the fresh pure water

The other group is spellbound by the love and loyalty to them, infatuated with their merits, longs for listening to their virtues, and mentions continually their worth even if .this costs to encounter horrible disasters

:To this variance, Amir ul-Mu'minin (a) refers by saying

If I strike the nasal of the believer with my sword so as to make him hate me, he will� not do. And if I pour all the pleasures of this world on the hypocrite so as to make him love me, he will not do. This is because it is a finalized matter that is uttered by the Ummi[۴۰۷] Prophet (s), who said: �Ali, a believer will never hate you, and a hypocrite ��.will never love you

Thus, those who have full awareness of the Imams� virtues and have adhered to the loyalty to them competed with each other in praising and publicizing their traits as expressions of their true love, without anticipating the Imams� worldly awards. In return, the Imams (a) used to receive the eulogists so warmly, appreciating for them their profuse emotions and nice eulogies, and used to award them by means of .charity and prayers

:Saaid; the servant of al-Kumayt�the famous poet, narrated the following

Accompanying my master; al-Kumayt, we, once, visited Ali ibn al-Hussein (a). Before him, al-Kumayt said: �I have eulogized you hoping that it will be a means that takes me near

�.(to the Messenger of God (s

Al-Kumayt, then, recited his poem. When he finished, the Imam (a) said to him: �I cannot reward you properly, but God will surely reward you properly.�

The Imam then supplicated to God to forgive al-Kumayt and could gather for him four hundred thousand dirhams.

Al-Kumayt said: �If you have given me a single daniq,[۴۰۸] it will be great honor for me. I, however, wish you would give me pieces of your clothes through which I will seek blessings.�

Thus, the Imam (a) gave him his clothes and supplicated: �O Allah my Lord, al-Kumayt has done well for the sake of Your Messenger�s family when others have fallen behind, and declared the right that others have concealed. Hence, I implore to You to give him nice life, make him die as shahid, show him Your rewarding very soon, and grant him the great rewards thereupon. I am too short to reward him properly.�

[All his lifetime, al-Kumayt felting the blessings of the Imam�s supplication.[۴۰۹

:Diibil al-Khuzaai; the famous poet, narrated the following

One day, in Khurasan, I visited Ali ibn Musa ar-Ridha (a) who asked me to recite some of my new poem. Hence, I went on reciting my poem, which contained the following :Verse

If they �the Ahl ul-Bayt- are oppressed, they extend towards their oppressors hands that are too lofty to oppress others.

When he heard this verse, Imam ar-Ridha (a) wept so heavily that he fainted. A servant who was standing behind the Imam asked me to stop, and I did.

(After a while, the Imam (a

asked me to repeat the poem. When I recited the very verse, the Imam (a) wept so .heavily that he fainted, and the servant asked me to stop, and I did

After a while, the Imam (a) asked me to repeat my poem. When I finished, he �.expressed his admiration by saying, three times, �Well done

The Imam then ordered to give me ten thousand dirhams on which his name was pressed. I was the first one who would receive such dirhams. Besides, his family .members gave me many jewels

When I arrived in Iraq, I sold these dirhams, each with ten ordinary dirhams, to the Shia. Hence, I could gain one hundred thousand dirhams, which was the first sum I [had ever gained.[۴۱۰

Pilgrimage to the Imams� Shrine .۷

To visit the holy shrines of the Imams and to greet them are within the rights against their adherents, as an expression of loyalty to them. The Imams are the same :whether they are alive or dead. Referring to this aspect, Sheikh al-Mufid said

After their death, the Prophet and the Imams of the Ahl ul-Bayt have full)) acquaintance with their adherents� manners in this life that their acquire by God. Moreover, they can hear the words of him who speaks to them in their holy shrines. This is also an honor that God confers upon them so as to distinguish them from others. Many narratives have proven that they can also hear the words that are addressed to them wherever they come from. All the Imamite jurisprudents believe in so. As a proof, yet

:general, on the authenticity of this belief, we cite God�s saying

Do not think of those slain for the cause of Allah as dead. They are alive with their� Lord and receive sustenance from Him. They are pleased with the favor from their Lord and have received the glad news that those who follow them will have no fear nor will they be grieved that they will be rewarded with bounties and favors from their �(Lord and that Allah will not neglect the reward of the true believers. (۳:۱۶۹-۷۱

:Telling the story of the believer of the Pharaoh�s family, God says

Having been murdered by the disbelievers) he was told to enter paradise (wherein)� he said), "Would that people knew how my Lord has granted me forgiveness and �.(honor" (۳۶:۲۶-۷

:The Prophet (s), too, said

I will certainly hear him who greets me near my tomb, and I will surely respond the� �.salaams of him who greets me from any place

Finally, many texts said by the Imams of the Ahl ul-Bayt (a) deal with this topic in ((.details

Uninterruptedly, there are tens of narrations related to the Ahl ul-Bayt (a) with regard to the great rewarding and grand credit obtained due to the pilgrimage to the .Imams� shrines

Amir ul-Mu'minin (a) narrated: We served the Prophet (s), who was visiting us, some of the milk, butter, and dates that Ummu Ayman had given to us. After he had had some, he moved to a corner to offer a prayer. During the last prostration of that prayer, he wept very heavily. As we

used to respect and honor him greatly, none of us could ask him. Al-Hussein then approached him and said: �Father, the greatest pleasure that we had ever felt was at these moments when you visit us. But we also felt great sorrow when we noticed you weeping. What for are you weeping?� �Son,� answered the Prophet (s), �The angel Gabriel has just come to me to foretell that you all will be killed in different areas of this earth.� �Father,� asked al-Hussein, �What will be the reward of him who visits us in such different areas?� The Prophet (s) answered: �There will be groups of my umma visiting your tombs for seeking blessings. I engage myself with the pledge that I, on the Day of Resurrection, will come to save them from the horrors of the Hour of Resurrection that they will suffer because of their sins. Allah will surely make Paradise their abode.�[۴۱۱]

Imam as-Sadiq (a) said: �He who visits one of us is as same as him who visits the Messenger of Allah (s).�[۴۱۲]

Imam al-Kadhim (a) said: �On the day of Resurrection, there will stand on the Divine Throne four individuals from the past generations and four from the later generations. Noah, Abraham, Moses, and Jesus are the four individuals from the past generations. Mohammed, Ali, al-Hasan, and al-Hussein are the four individuals from the later generations. Then, food will be served. Those who visited the shrines of the Imams will be invited to that food. The visitors of my son�s shrine will be

[the foremost and the most favorable.�[۴۱۳

Imam ar-Ridha (a) said: �The followers and Shia of each Imam are involved in a pledge that they should fulfill for him. The pilgrimage to the Imam�s shrine is a sign of the perfection of fulfilling that pledge. Hence, the Imam, on the Day of Resurrection, will intercede to him who visits his shrine out of desire and credence to [the Imam.�[۴۱۴

RIGHTS OF SCHOLARS

Merits of Knowledge and Scholars

Knowledge is the dearest thing for man, since it is the base of civilization and the honor of this world as well as the life to come. Scholars are the prophets� heirs and supporters of the religion as they guide people to the recognition and obedience to :God and lead them to honesty

Say, "Are those who know equal to those who do not know? Only the people of� �.(reason take heed" (۳۹:۹

Allah will raise the position of the believers and of those who have received �.(knowledge. Allah is Well-Aware of what you do (۵۸:۱۱

Only Allah's knowledgeable servants fear Him. Allah is Majestic and All-pardoning.� �((۳۵:۲۸

These are parables, which We tell to human being, but only the learned ones� �(understand them. (۲۹:۴۳

The Prophet (s) said: �As for him who takes a way for seeking knowledge, Allah will lead him to the way that takes to Paradise. As a sign of their pleasure with the seekers of knowledge, the angels lower down their wings for them. Every creature that is in the heavens or on the earth, including the whales, seeks Allah�s forgiveness to the seekers

of knowledge. The scholar is preferred to the worshipper in the same way as the full moon is preferred to the other stars. The scholars are the heirs of the prophets, who definitely did not bequeath dinars or dirhams. They only bequeathed knowledge. Thus, he who takes from that knowledge has surely taken a great thing.�[۴۱۵]

On the Day of Resurrection, some individuals will have rewards as huge as clouds� or as great as unshakable mountains. When they will wonder how they have obtained such rewards that they did not do things deserving them, they will be answered: �As you instructed people to do good deeds, we recorded for you the reward of every deed that those people carried out.�[۴۱۶]

Amir ul-Mu'minin (a) said: �Kumayl, those who amass wealth are dead even though they may be living while those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts.�[۴۱۷]

Imam al-Baqir (a) said: �A scholar whose knowledge is useful for others is preferred to seventy thousand worshippers.�[۴۱۸]

Imam as-Sadiq (a): �On the Day of Resurrection, all people will be gathered on one highland and the scales will be maintained. The blood of the shahids will be put in a scale and the ink of the scholars in the other. The ink of the scholars will outweigh the blood of the shahids.�[۴۱۹]

On the Day of Resurrection, the worshippers and the scholars will be interrogated� together. The worshippers will be permitted to be in Paradise, and the scholars

will be asked to intercede for others whom they taught the high moral standards.�[۴۲۰]

The faithful scholars owe Muslims great rights that should be fulfilled. They are as follows:

۱. Regard of Scholars

To show regard toward scholars is their leading right because of their being characterized by knowledge and virtue.

The Prophet (s) said: �To look at the face of a scholar, out of love for him, is a sort of worship.�[۴۲۱]

You should be either scholar or seeker of knowledge or loving the scholar, and do� not be of any other class. To hate the scholars leads to perdition.�

Husham ibn al-Hakam, the teenage, visited Imam as-Sadiq (a), who was encompassed by the celebrities of the Shia�such as Hamran ibn A�yun, Qays al-Massir, Younus ibn Ya�qoub, Abu Ja�far al-Ahwal, and others, in Mina. As soon as his eyes fell on Husham, Imam as-Sadiq (a) preceded him to all the others who were all older than him �i.e. Husham-. When he felt that the attendants were displeased by this act, Imam as-Sadiq (a) said: �This man has been supporting us with his heart, tongue, and hand.�[۴۲۲]

Ahmed al-Bezanti, the scholar, narrated:

I responded to the invitation of ar-Ridha (a) and spent that night with him. After I had been served dinner, the Imam (a) ordered the servants to prepare my bed. The most excellent kinds of pillow, bedspread, and blanket were brought. When I finished my dinner, he (a) asked me whether I wanted to sleep. �Yes, I want,� answered I. The Imam covered me with that blanket and supplicated God for

me, �God may make you pass this night with good health.� When the Imam left me, I said to myself, �Verily, I have awarded with such unprecedented great honor by [this man.�[۴۲۳

Charity to Scholars .۲

The main concern of scholars is to serve the religion, publicize the Islamic enlightenment, and guide Muslims towards high moral standards. Such endeavors require time and giant efforts that divert from seeking earnings. It is then necessary for the believers who observe the religious affairs to save the means of good livelihood for the scholars, through supplying them with the Shariite rights of which God orders as well as the other charities. Scholars in fact are the worthiest of enjoying such rights that enable them to go on achieving their aims and carrying out their .religious tasks without being distracted by any other factor

Muslims, in the past, used to volunteer openhandedly to dedicate some money as .waqfs[۴۲۴] for saving the livelihoods of the scholars

Compliance with Scholars .۳

Rational individuals refer to the specialists in the various fields of life so as to benefit by their experts. In the same manner, Muslims should refer to scholars in fields of religious teachings and rulings. It is required to imitate and yield the fruits of the scholars� studies who devoted themselves to servicing the Islamic Sharia, propagandizing its rulings, and guiding people to uprightness. Following so, people will have full awareness of their doctrine and will be able to resist the rumors of enemies. But if they neglect reference to scholars, people will ignore the

reality of their religion, principles, and rulings and, subsequently, will be the subject of .deviation

The Prophet (s) said: �To sit with the religious people is the honor of this life as well [as the life to come.�[۴۲۵

[To sit with scholars is a sort of worship.�[۴۲۶�

Knowledge is stored in safes whose key is question. Hence, you�Allah may have� mercy upon you�must put questions, for your questions will bring rewards for four persons: the asker, the instructor, the listener (to the question and answer), and the [one who loves those three.�[۴۲۷

[Imam as-Sadiq (a) said: �People perish so long as they do not put questions.�[۴۲۸

Luqman the wise instructed his son: �Son, sit with the scholars and stick your knees to them, for Allah enlivens the hearts �i.e. intellects- with the illumination of wisdom [in the same way as He enlivens the barren lands with heavy rain.�[۴۲۹

RIGHTS OF TEACHERS AND STUDENTS

Faithful teachers who enjoy good traits occupy a high position in the society because of the appreciative efforts they exert for educating and supplying individuals with knowledge and moralities. Besides, they are the pioneers of culture and guides of the coming generation. On account of that, they must enjoy definite rights against their students. First of all, students must respect their teachers in the same way as they .respect their fathers so as to express their appreciation to them

Alexander, once, was asked why he used to respect his teacher in a way better than his respecting his father. He answered: �My father is the founder of my transient life while my teacher

�.is the founder of my changeless life

Imam al-Baqir (a) said: �He who teaches an item of knowledge that leads to the right guidance will be having the same rewards of them who apply that item to themselves, without any decrease in their rewards. And he who teaches an item of deviation will be having to burden the same punishment that is decided for those who practice such [an item without any decrease in their punishment.�[۴۳۰

Students must appreciate their teachers� efforts and reward them by means of showing gratitude and respect and following their recommendations. They also must pardon and neglect any situation of strictness or discipline that are intended for their good educationally and morally. The best comprehensive word that gathered the :(rights of teachers is the following saying of Imam as-Sejjad (a

The right of the one who trains you through knowledge is magnifying him,� respecting his sessions, listening well to him, attending to him with devotion, avoiding raising your voice against him, avoiding answering any question before he answers, avoiding talking to anyone during his instructions, avoiding backbiting anyone before him, doing your best to defend him when he is backbitten and cover his flaws and publicize his good traits. Do not sit with his enemy and do not antagonize his friend. If you do so, the angels will testify for you that you have attended to him and received [his knowledge for the sake of Allah, not people.�[۴۳۱

Rights of Students

Seekers of studies enjoy particular standings of virtue and honor because they exert diligent

.efforts for seeking, retaining, and conveying knowledge to the coming generations

The Prophet (s) said: �The like of students among the ignorant is the alive among the dead.�[۴۳۲]

Seeking knowledge is a duty that is imposed upon every male and female Muslim. It� is most surely that Allah loves seekers of knowledge.�[۴۳۳]

The scholar and the seeker of knowledge are partners in the same rewarding: two� for the scholar and one for the seeker of knowledge. Any other class is worthless.�[۴۳۴]

Such merits traits are dedicated to the sincere students who aim at achieving self-discipline and moral conduct. The students who are empty of such intentions are deprived of such memorable traits and will have nothing more than transitory goals. :Let us now refer briefly to some of the students� rights

First of all, fathers should choose well qualified, faithful, and well-mannered teachers .for their sons, so that they will be good imitable examples

Students are generally characterized by fondness of following the examples of their .instructors whose qualities affect the students� personalities very soon

Second, students must be treated with kindness and compassion. Teachers are required to treat their students as if they are their sons and avoid humiliating and persecuting them, because such behaviors may make them disregard studying. To instruct and encourage students on studying, it is wise to reward the good-doers by words of praise and reproach the negligent by means of reprimand taking in consideration the condition that such matters must not injure their emotions or abuse .their dignities

Addressing to seekers of knowledge, Imam as-Sejjad (a) said

:in his Treatise of Rights

The right of your subjects through knowledge is that you should know that Allah� made you a caretaker over them only through the knowledge He has given you and His storehouses, which He has opened up to you. If you do well the missions that Allah has chosen you for, treat them as same as the treatment of the merciful caretaker who respects his master in the affairs of the slaves and the clement steadfast one who always offers money for the needy ones, then Allah will increase His graces to you and you will be on the right way faithfully, otherwise you will be regarded as betrayal, unjust to the creatures, and expose yourself to encounter Allah�s seizing �.His graces and power from you

Third, it is necessary for teachers to take in consideration the intellectual levels of the students and their readiness to receive knowledge. This consideration will help teachers choose the appropriate levels of study that befit each student and avoid providing information that are too high for them to understand. Furthermore, it is important for teachers to realize each student�s main concern so as to guide him to the fields that best suit his interest, since it is improper to coerce a student on definite .fields of study, which he does not like

Fourth, to secure an ideal rise for students, it is important to keep on guiding them incessantly in the scientific and moral fields. This is the only way to guarantees their .being examples of decency

Student must

understand that the main purpose beyond studying is to achieve self-control and good sense so as to attain the honor of the obedience to God and, subsequently, the .eternal pleasures will be won

Neglecting such noble goals, a student fails to exploit science, loses all aspects of .spirituality, and becomes the subject of the barren worldly whims

The best example of such shortcomings is the current civilized nations whose individuals, though preceded others in fields of science and inventions, live humble lives suffocated by disintegrated morals, loose spiritual values, and prevalent evils�all because they pursue wholly material trends and free themselves completely from the religious and moral values. Owing to so, they have competed with each other using the most fatal weapons for terminating each other and, hence, they have turned this world into a volcano threatening ruination and perdition to .humankind

RIGHTS OF PARENTS AND SONS

Rights of Parents

It is absolutely impossible for any writer to depict the parents� grandeur and favors on their sons, since they are the supports of merits and success. Parents have done their best and suffered a variety of difficulties for sake of supervising their sons. Mothers, for instance, have suffered the burdens of pregnancy, giving birth, suckling, and the troubles of education. Fathers, on the other hand, have stood the hurdles of seeking earnings for sake of saving the means of good livelihood for their sons. They have also engaged themselves in the troubles of educating and bringing up sons and preparing comfortable lives. Suffering all these difficulties, parents have been feeling happy, without expecting praise or

reward from their sons. Out of their abundant love for their sons, parents have worked diligently for making them precede others in fields of virtue so that they will be the objects of admiration. This nature is in violation of man�s tempers. From this cause, parents� favors are regarded as the greatest after God�s, and their rights .against their sons are very considerable

Filial Piety

It is binding on noble sons to appreciate their parents� favors by rewarding them with the most deserved form of loyalty, reverence, respect, piety, good turn, nice :treatment, and suitable honoring

Concerning his parents), We advised the man, whose mother bears him with great)� pain and breast-feeds him for two years, to give thanks to Me first and then to them, to Me all things proceed. If they try to force you to consider things equal to Me, which you cannot justify, equal to Me, do not obey them. Maintain lawful relations with them in this world and follow the path of those who turn in repentance to Me. To Me you will �(all return and I shall tell you all that you have done. (۳۱:۱۴-۵

Your Lord has ordained that you must not worship anything other than Him and� that you must be kind to your parents. If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment. Never yell at them but always speak to them with kindness. Be humble and merciful towards them and say, "Lord, have mercy upon

�(them as they cherished me in my childhood." (۱۷:۲۳-۴

The two aforementioned Quranic texts have expressed the parents� favoring and lofty standing and the necessity of rewarding them by means of many thanks and treating them with suitable piety and kindness. In the first Verse, God, after thanking Him, orders to show gratitude to them, and in the second Verse, He attaches kindness to them to worshipping Him. This is in fact the highest degree of endearment and .honoring

The Prophet (s) said to the man who asked him for advice: �Do not associate anything with Allah (in worship) even if you are burnt with fire and tortured unless your heart is full of faith. You should, too, obey your parents whether they are alive or dead, even if they order you to leave your family and your property. This is surely a [part of faith.�[۴۳۵

If you are pious (to parents), Paradise will be your share. If you are impious (to� [them), Hell will be your share.�[۴۳۶

[Sons� looking at their parents, out of love for them, is a sort of worship.�[۴۳۷�

Imam al-Baqir (a) said: �Allah does not give permission in three things: keeping the trust of both the pious and the sinful, fulfilling the pledge that is given to both the pious [and the sinful, and treating parents kindly whether they are pious or sinful.�[۴۳۸

Imam as-Sadiq (a) said: �He who desires that Allah will save him from agonies of death must regard his relatives and treat his parents obediently. Allah will surely save him who carries such

traits from suffering the agonies of death and will also save him from harshness of [poverty as long as he is alive.�[۴۳۹

Imam as-Sadiq (a) narrated that one of the Prophet�s foster sisters visited him. He received her so warmly, laid his personal quilt, asked her to sit on it, and went on facing her and smiling in her face. When she left, her brother came. The Prophet (s) did not treat him as same as his sister. When the man left, the attendants asked him why he had treated the woman so warmly, but had not done the same with her [brother. He answered: �She was more obedient to her parents than he was.�[۴۴۰

Since mothers exert giant efforts and suffer insensitive ordeals for sake of their sons, the Islamic Sharia has conferred upon them with greater deal of obligatory care and :piety

Imam as-Sadiq (a) narrated that, once, a man asked the Prophet (s), �whom must I treat piously first, God�s Messenger?� The Prophet (s) answered, �you must first treat your mother piously.� �Then?� asked the man. �Your mother,� answered the Prophet (s). �Then?� asked the man. �Your mother,� answered the Prophet (s). �Then?� asked the man. �Your mother,� answered the Prophet (s). .(�Then?� asked the man. �Then comes your father,� answered the Prophet (s

:Ibrahim bin Muhazzim narrated

After I had left Imam as-Sadiq, one night, I came to my house in Medina and quarreled with my mother who was living with me. The next morning, I visited him after I had offered the Fajr Prayer. He

addressed to me, before I said anything, �Abu Muhazzim, what was your matter with Khalida? Last night, you addressed bad words to her. You should have known that her womb was the abode in which you resided, her lap was the cradle in which �.you slept, and her breast was the bowl from which you drank

�.Yes,� I answered, �I have known all these�

�.Then,� said the Imam (a), �You should not be coarse with her any more�

:Imam as-Sejjad (a) said in his Treatise of Rights

The right of your mother is that you know that she carried you where no one carries� anyone, she gave to you the fruit of her heart that which no one gives to anyone, and she protected you with her hearing, sight, hand, leg, hair, and skin as well as all her organs. She was highly delighted, happy, eager, and enduring the harm, pains, heaviness, and grief until the hand of power saved her from you and took you out to this earth. She did not care if she went hungry as long as you ate, if she was naked as long as you were clothed, if she was thirsty as long as you drank, is she was in the sun as long as you were in the shade, if she was miserable as long as you were happy, and if she was deprived of sleeping as long as you were resting. Her abdomen was your container, her lap your seat, her breast your container of drink, and her soul was your

fort. She protected you from heat and cold. You should thank her for all that. You will �.not be able to show her gratitude unless through Allah�s help and giving success

Filial piety becomes nicer and more influential when it is done to the aged parents :who are in exigent need for affection

If either or both of your parents should become advanced in age, do not express to� them words which show your slightest disappointment �such as �ugh�-. Never yell at them but always speak to them with kindness. Be humble and merciful towards them and say, "Lord, have mercy upon them as they cherished me in my childhood." �((۱۷:۲۴

It is related that a man asked the Prophet (s), �God�s Messenger, I am treating my aged parents as same as their treatment to me when I was child. Have I now performed their rights that are imposed upon me?� The Prophet (s) answered: �No, you have not, because, when they treated you kindly during your childhood, they wanted you to live. But, now, while you are treating them kindly, you wish they would [die.�[۴۴۱

Ibrahim ibn Shuaib narrated: I told Imam as-Sadiq (a) that I used to carry my aged and weak father when he wanted to relieve nature. The Imam commented: �If you can do more than this, you must do it. You should feed him bit by bit, because he will [guard you (from Hell) in the morrow.�[۴۴۲

Filial piety is not restricted to the living parents. It becomes more necessary for the dead parents, because

.they are in need for piety more than the alive do

The Prophet (s) said: �On the Day of Resurrection, a man who treats his parents piously after their departure of life will be regarded as the chief of the pious.�[۴۴۳]

Imam al-Baqir (a) said: �A servant who is pious to his parents during their lifetimes may be, later on, decided as impious. This may occur when such a servant neglects settling the debts of their dead parents and neglects seeking Allah�s forgiveness for them. Likewise, a servant who is impious to his parents during their lifetimes may be decided as pious. This occurs when such a servant settles the debts of their parents, after their death, and seeks Allah�s forgiveness for them.�[۴۴۴]

Imam as-Sadiq said: �Nothing of the rewarding follows the dead except three: a continuous alms that was dedicated during lifetime, an instruction of right guidance that is followed by others, and a righteous son who supplicates to Allah for him.�[۴۴۵]

Filial Impiety

Ingratitude and bad turn are ill manners denied by reason and law and disapproved by sound conscience. Through this criterion, we can feel the hideousness and horribleness of filial impiety, which is a crime taking to Hell. In addition to its being in violation of human principles, reason, and law, filial impiety is an indication to emotionlessness, faithlessness, and fading of human values. Parents exert giant efforts for educating and securing every means that achieves material and mental prosperity for sons who, whatever they do, cannot appreciate their endeavors. How is it then possible for

?sons to neglect such emotions and repay with mistreatment and impiety

The Prophet (s) said: �The punishment for three sins are immediate and not postponed to the Hereafter: filial impiety, oppression against people, and [ingratitude.�[۴۴۶

Imam al-Baqir (a) said: �My father, once, saw a man leaning to his father�s arm while they were walking. Out of his detestation of this scene, my father did not speak [to him forever.�[۴۴۷

Imam as-Sadiq (a) said: �If Allah had known something more trivial than �ugh�, [۴۴۸] He would have used it in warning against filial impiety. To look at parents sharply �.is a sort of impiety to them

Disadvantages of Filial Impiety

Serious disadvantages are expected from filial impiety. One of these is that the .impious son will unavoidably be the subject of his sons� impiety

:Al-Asmaee conveyed the following story from a Beduin

I, once, decided to wander in the quarters searching for the most pious of people and .(the most impious (to his parents

One day, I passed by an old man in whose neck there was a rope, and he was trying to pull a bucket from a well, while it was so hot that even camels were trying to find shadows to sit in. Furthermore, a young man with a rope as thick as a strap in the hand was beating that old man on the back so cruelly. Astonished by such a scene, I shouted at the young, �Do you not fear God when you treat this weak old man so cruelly? The rope that is in his neck is a sufficient

�?suffering for him, why do you then add to it the suffering of your beating

�!The young man answered: �What is more is that this man is my father

�!I replied: �God may show you no goodness for this

He said: �Keep silent! He used to do the same thing that you see to his father. �.Likewise, his father used to do the same thing to his father, and so on

I said to myself: �This is unquestionably the most impious to his parents,� and went .on wandering

One day, I saw a young man hanging a frail to his neck, and saw in that frail an old man who was as small as a young bird. That young man used to take down that old man from time to time and feed him like birds. I asked the young man: �What is �?this

�.He answered: �He is my father. As he became senile, I am taking care of him

�.Hence, I said to myself, �This is surely the most pious to his parents

One of the disadvantages of filial impiety is that the impious individuals live in .incessant unhappiness and discomfort because their parents curse them

The Prophet (s) said: �Beware of fathers� imprecations, for they are sharper than �.swords

.The impious, also, will certainly suffer horrible agonies of death

Imam as-Sadiq (a) narrated: One day, the Prophet (s) attended before a young man who was suffering death struggles. He tried severally to instruct him to say �la ilaha .illa (a)llah�there is no god but Allah�, but the man became tongue-tied

The Prophet (s) asked the

�?lady who was standing nearer to him: �Is this man�s mother present

�.She answered: �Yes, it is I

�?The Prophet (s) asked: �Are you dissatisfied with him

�.She answered: �Yes, I am. I have not talked to him for six years

.The Prophet (s) then asked her to be pleased with him

She answered: �As long as the Messenger of God is pleased with him, I am pleased, �.too

Then, the Prophet (s) instructed the dying man to say �la ilaha illa (a)llah�, and, .finally, he could speak it

�?The Prophet (s) asked him: �What is before you, now

The dying man said: �I now can see an ugly black man with dirty clothes and bad �.smell. He is prevailing over me

The Prophet (s) instructed: �Say: O You Who accepts the few and pardons the much, accept my few (deed) and pardon my very much (evildoing). You are surely the All-[forgiving the All-merciful.�[۴۴۹

.The young man said it

�?Then the Prophet (s) asked: �Now, what do you see

The man said: �I now can see a white, pretty, sweet-smelling man come to me, while �.the black one left

The Prophet (s) ordered him to repeat reciting the previous supplication, and the man .did

.The Prophet (s) then asked him what he could see

�.The man answered: �I can see only the white man coming to me

[Few moments later, the man departed life.�[۴۵۰

.Filial impiety is a grand sin for which God threatens hell

It is worth mentioning that fathers are required to train and educate their sons by .means of wisdom so as to save them from impiety to them

The Prophet

s) said: �Like their sons, parents are required to avoid treating their righteous sons) [impiously.�[۴۵۱

Allah may curse the parents who cause their sons to treat them impiously. Allah� [may have mercy upon the parents who cause their sons to treat them piously.�[۴۵۲

Rights of Sons

The righteous sons are the adornment of this life and the dearest and most precious hopes. Thus, the Ahl ul-Bayt (a), as well as people of wisdom and letters, praised .them

[The Prophet (s) said: �The righteous son is one of the roses of Paradise.�[۴۵۳

[To have a righteous son is a sign of happiness.�[۴۵۴�

Referring to a dead, a wise man said: �If this dead has a son, he is alive then, lest he �.is surely dead

Not only do parents benefit by their righteous sons during their lifetimes, but also they .are advantageous for them after their death

Imam as-Sadiq (a) related:) The Prophet (s) said: Jesus (a), once, passed by a grave) whose occupant was tortured. A year later, he passed by the same grave, but found that torture was ceased. He asked the Lord about this, and he was answered that the son of the occupant of this grave paved a public way and had the custody of an .orphan; therefore, Allah forgave the father for the son�s good deeds

The Prophet commented) The heritage that Allah gains from the believer is a son) .who worships Him after the father�s death

Imam as-Sadiq (a) then recited the Quranic Verse that tells the words of Zechariah) (the prophet

I am afraid of what my kinsmen will do after�

my death) and my wife is barren. Lord, grant me a son who will be my heir and the) heir of the family of Jacob. Lord, make him a person who will please you" (۱۹:۵-۶).�[۴۵۵]

Righteousness of sons requires excessive attention in fields of education. On that account, it is obligatory upon fathers to train their sons on bases of virtue so that they, later on, will harvest pleasure through their commitment to good behavior. In this regard, Imam as-Sejjad (a) said:

The right of your child is that you should know that he is from you and will be� ascribed to you, through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct, pointing him in the direction of his Lord, and helping him to obey Him. So, act toward him with the action of one who knows that he will be rewarded for good doing toward him and punished for evildoing. In his affairs, act like the actions of those who adorn their children with their good deeds and those who are justified before their Lord as long as they did well in the discipline and the custody of their sons.�[۴۵۶]

Fathers are responsible for disciplining their sons righteously, otherwise they expose them to various dangers of social and religious corruption. Fathers are recommended to begin with guiding their sons to uprightness from tender age, because they, in such ages, are more responsive than being older.

Moreover, fathers must begin educating their sons before their eyes are opened on ill .habits and immoralities, lest the mission becomes very complicated

Wisdom of Discipline

Fathers are required to be moderate with their sons. They should neither subject them by means of excessive rudeness since this may cause them to suffer mental complexities, nor should they neglect punishing them when they show shortcomings, since this may lead them to disobey. It is said that �he who feels safety from �.punishment will behave improperly

The best method of education then is to rectify sons step by step, by way of encouraging them doing charity through words of praise and rewarding, and advising them not to misbehave. If this is useless, fathers should move to the stage of reproach. If this is also useless, then comes the role of punishment and harsh .reproach

The Child�s First School

The child�s first school is home, where he grows up, his personality rises to perfection, and traits mature. The parents� behavior and morals have the greatest role in the child�s perfection and maturity of personality. As a result, they must behave as ideal examples of their children so that their traits will reflect on the .children�s mentalities

Course of Education

The first step in educating children is to lead them to the etiquettes of sitting to the dining-tables, such as washing the hands before and after each meal, eating with the right hand, chewing the food properly, avoiding looking in the faces of the other eaters, satisfying themselves with the available sustenance, and the like morals. Then, children should be trained on the rules of speech and should be trained to avoid obscenity, backbiting, gossip, and the like indecencies. They should also be trained on .good attention and not to interrupt speakers

The most important point in educating children, however, is to plant the religious concepts in their mentalities and bring them up on belief through teaching them the principles and branches of the religion in such a style befitting their intellectual levels, so that they will have acquaintance of their creed and doctrine and they will be :immunized against the deviant suspects arisen by the enemies of Islam

Believers, save yourselves and your families from the fire which is fueled by people� and stones and is guarded by stern angels who do not disobey Allah's commands and �.(do whatever they are ordered to do (۶۶:۶

Fathers must also train their

children on practicing the high moral standards, such as truthfulness, faithfulness, patience, and self-reliance, and to observe manners of intimate association with people, such as regarding the old, compassioning the young, thanking the favorer, overlooking the wrongdoer, and treating kindly the poor. Besides, children must be prevented from associating with the evils and the deviant and encouraged associating with the polite. Children in fact imitate their friends� moralities and .natures shortly

The Prophet (s) said: �Man imitates his friend. You therefore must consider the one �.you befriend

People have witnessed and suffered many tragedies that occurred to the young who went astray and fell in depths of vices and corruption just because they befriended impolite and evil individuals. Consequently, fathers must search for the talents and qualifications of their sons and, then, guide them in the fields of life that best befit their physical and mental abilities and skills. This will certainly contribute in helping .them face burdens of life and save comfortable livings

MATRIMONIAL RIGHTS

Merits of Marriage

Marriage is the holy legal tie between man and woman through which they share the same life and reciprocate definite rights and obligations. God has passed the law of matrimony so as to keep humankind on this earth and keep the earth constructed and .prosperous

Marry the single people among you and the righteous slaves and slave-girls. If you� are poor, Allah will make you rich through His favor; He is Bountiful and All-knowing �.((۲۴:۳۲

His creating spouses for you out of yourselves so that you might take comfort in� them and His creating love

and mercy among you re evidences (of the truth) for the people who (carefully) think �.((۳۰:۲۱

The Prophet (s) said: �The most favorable thing to Allah that is ever constructed in [Islam is marriage.�[۴۵۷

He who gets married wins the half of his religion. Hence, he should fear Allah in� [questions regarding the other half.�[۴۵۸

Marriage is my custom; therefore, he who rejects my custom is not belonged to� [me.�[۴۵۹

Get married, for I will take pride in your great numbers on the Day of Resurrection.� The immature fetus, even, will stop on the door of Paradise saying angrily, �unless [my parents will be with me, I refuse to be in Paradise.��[۴۶۰

The two-rakaa prayer offered by the marrieds is preferred to the night worship and� [the fasting of the bachelors.�[۴۶۱

[The evilest dead are the bachelors.�[۴۶۲�

Imam as-Sadiq (a) said: �A two-rakaa[۴۶۳] prayer offered by the marrieds is [preferred to a seventy-rakaa prayer offered by bachelors.�[۴۶۴

Advantages of Marriage .۱

Because of the great variety of merits of marriage, many texts confirm persistently on it by way of awakening the desires and warning against its negligence. Marriage is the only means by which righteous progeny is gained. Through sons, fathers feel .dignity, power, extent of existence, good reputation, and great rewarding of God

Benefits of Marriage .۲

Marriage achieves chastity and immunity against corruption. From this cause, the punishment of the marrieds who commit fornication is stoning to death, because they .are immunized by marriage and they despise the holiness of the honors and dignities

Results of Marriage .٣

Marriage secures easeful subsistence, tranquility, and freedom from

worry. Naturally, man alone spends his day encountering the crises of life and striving for seeking earnings. He can find relief nowhere except in the shadows of his darling, sincere wife who, trying to ease his troubles, encompasses him with kind treatment :and affectionate conduct. Referring to this fact, God says

His creating spouses for you out of yourselves so that you might take comfort in� them and His creating love and mercy among you re evidences (of the truth) for the �.(people who (carefully) think (۳۰:۲۱

The Prophet (s) said: �Subsequent to the embracement of Islam, the best thing that a Muslim can profit is a Muslim wife who pleases him when he looks at her and has [loyalty to him in honor and property.�[۴۶۵

Marital Happiness

Marital happiness is achieved when it is known how to choose the suitable partner. There are certain standards in the light of which spouses must be chosen. Such standards strengthen the marital ties and make peace of mind cover all the corners of the spouses� lives. Bad choice, on the other hand, exposes marriage to failure and .disappointment

Treating this important aspect that plays a great role in people�s life, the Ahl ul-Bayt (a) referred to the advantages and disadvantages of both men and women so that .each will know how to choose a spouse

The Ideal Husband

The ideal husband is the qualified man who achieves happiness to his wife and ensures tranquil marital life. Unlike the false idea of most of people, the qualifications of a spouse have nothing to do with material vanities, such as handsome house, comely means of transportation, or big fortune. The true qualifications are high certificate, respectful office, high morality, and the like matters. Material vanities may be found with many spouses; still, they are unable to achieve marital happiness or .achieve their wives� pleasure and expectations

Listen to the following words uttered by the wife of Muawiya �the Umayyad caliph� who could no longer stand the life of luxury, lavish expenditure, and wealth in the laps of her husband, and longed for her love�s young dream, though he cannot secure :luxury, lavish expenditure, and wealth

A house in which souls are roaming is favorable, in my sight, to a handsome palace. To ,have a single cloak with delight is favorable, in my sight

to wearing diaphanous clothes. A clumsy, but highborn, cousin of mine is favorable, in my sight, to a stern unbeliever.

Hence, the true qualification is the mixture of three things: true embracement of the religion, well mannerism, and capacity to maintain and guard the wife materially and morally. Having these three qualities, a man becomes, in the sight of Islam, an ideal competent husband.

The Prophet (s) said: �If a man whose morals and religiosity are accepted in your sight proposes to your daughter, you must agree; otherwise, there will come into being widespread idolatry and great evil.�[۴۶۶]

Imam as-Sadiq (a) said: �The well-qualified husband is the chaste who can save good living.�[۴۶۷]

Thus, it is discommended, as an Islamic ruling, to give one�s daughter in marriage to the sinful, alcoholic, effeminate, ill-tempered, and the like individuals whose religiosity and morality are not guaranteed.

The Ideal Wife

The ideal wife is the faithful, chaste, highborn, well-mannered, good-looking woman who is well-behaved with her husband.

The Prophet (s) said: �The best of your ladies are the fertile, the amiable, the chaste, the proud with her family, the humble with her husband, who adorns herself for her husband, behaves decently with others, listens and carries out her husbands� instructions, provides herself for him when they are alone, and avoids violating good manners, like men.

The worst of your ladies are the humble with her family and proud against her husband, the barren, the spiteful, who does not care if she does something hideous, adorns herself when her husband is absent, behaves chastely with him when he

is present, does not listen and does not carry out his instructions, abstains from providing herself to him when they are alone just like a riding animal that prevents the rider from riding it, does not accept his apologies, and does not forgive his [flaws.�[۴۶۸

The best women of my umma are the most bright-faced and the askers for the less� [dowry.�[۴۶۹

He who chooses a wife for her beauty only will not have his aim achieved. As for him� who chooses a wife for her wealth only, Allah will leave him with that wealth. Hence, [you should choose the religious women for marriage.�[۴۷۰

Beware of the green-looking women� It is the beautiful women of evil� [source.�[۴۷۱

This prophetic tradition warns against marrying the beautiful women whose families .are disreputable

Observance of Rights

Spouses cannot obtain marital happiness before they apply the law of give and take to themselves through observing each other�s rights. Considering it as the first cell of society, the Islamic Sharia has paid a great deal of attention to the marital life through regulations and common rights of spouses and special rights of each. The common rights that each spouse should perform towards the other are honesty, confidence, trust, sympathy, and cooperation. These are the genuine supports of .successful marital life

Rights of Husbands

By virtue of their obligatory and guardianship on their wives, husbands enjoy definite :rights

Obedience to Husbands .۱

A wife is fully responsible for responding to the husband�s acceptable desires, and

avoiding any matter that harms him, such as leaving the house before obtaining his permission, spending his wealth wastefully, neglecting the domestic duties, and the .like matters

Imam al-Baqir narrated that the Prophet (s) answered the woman who asked him about the husbands� rights against their wives by saying: �Women should obey and avoid defying their husbands. They should not give alms out of the husbands� wealth before obtaining their permission, avoid observing fasting recommendably before they obtain their permission, respond to their sexual call every time and in every manner, even if they were on the backs of camels, and not leave their houses before obtaining their permission. If they do, they are cursed by the angels of the heavens, angels of the earth, angels of wrath, and angels of mercy until they come back to their �.houses

The woman then asked: �God�s Messenger, who

is the owner of the greatest right against man?� The Prophet (s) answered: �His �.father is

She asked: �Who is the owner of the greatest right against woman?� The Prophet [(s) answered: �Her husband is.�[۴۷۲

Imam as-Sadiq (a) narrated that a woman, whose husband had ordered her not to leave her house until he would be back from his journey, sent a messenger to the .Prophet (s) to ask him a permission to visit her diseased father

No,� answered the Prophet (s), �She should sit in her house and obey her� �.husband

As her father became intensely ill, she sent a messenger to the Prophet (s) asking for .permission to visit him

No,� answered the Prophet (s), �She should sit in her house and obey her� �.husband

As her father was dead, she sent a messenger to the Prophet (s) asking for .permission to attend his funeral ceremony

No,� answered the Prophet (s), �She should sit in her house and obey her� �.husband

When her father was buried, the Prophet (s) sent a messenger to tell her that Allah forgave her father and her because of her observance of the obedience to her [husband.[۴۷۳

Imam as-Sadiq (a) said: �As for any wife who passes a night while her husband is angry with her for a question in which he is right, her prayers will not be admissible [unless her husband is pleased with her.�[۴۷۴

Compliance with Husbands .۲

Wives are recommended to encompass their husbands with nice sociability, pleasant

attention, and kind compliance by means of observing their affairs, securing means of their physical and mental

tranquility, doing well the housekeeping, and caring for the family members. Carrying out so, wives will certainly be dear and lovable by husbands. Moreover, wives, by following such instructions, become good examples for their sons and become the sources of high moral standards. The most significant form of the wives� compliance with their husbands is to avoid exhausting them by expensive charges that injure their economical capacities. This causes confusion to husbands who, subsequently, .begin to have an aversion to their wives

�.Imam al-Kadhim (a) said: �Jihad of women is their compliance with their husbands

The wives� good behavior and compliance with their husbands raise their spirits and supply them with huge physical and mental energies helping in going on exerting all efforts for seeking earnings and encouraging on standing ordeals and crises of life. The wives� quarrelsomeness and disobedience, on the other hand, enfeeble the .husbands� entities and bring to them senility earlier

:The following story is a good example

A group of people went to ask the three brothers of Banu Ghannam for a solution for their complicated question. As they met the first one, who was old man, and asked him for a solution, he referred them to his brother saying, �You may find a solution with him because he is older than I am.� When they went to meet his brother, they found a middle-aged man. Having sought a solution from him, he said, �You may see my third brother and, because he is older than I am, you can find a solution with �.him

Hence, they went to the third brother to meet a young man. As they could no longer conceal their astonishment, they asked him about his two brothers and his manner. He answered: �My brother whom you first met is the youngest among us. Unfortunately, he had to suffer the misbehaviors of his ill-tempered wife because he anticipated an intolerable matter if he would divorce her. His wife therefore has been the main reason beyond his growing old at an earlier time. The second one you met is the middle among us. His wife has gathered both good and bad mannerism. She sometimes pleased him, but she also displeased him. Hence, you can see him as middle-aged man. I have a well-mannered wife who never shows misbehavior with me. Hence, I could keep my youth with her.�[۴۷۵]

Let us now listen to the following words of a wise Beduin mother who provides some instructions to her daughter on her wedding night:

�Daughter, you will very soon leave the house in which you came to this world and the nest in which you grew up to join a nest that you have not known yet, and a companion with whom you have not familiarized yourself yet. Thus, you should behave as his bondmaid so that he will behave as your slave. Observe for him the following ten points:

The first and second are that you should live with him with satisfaction and associate with him with obedience.

The third and fourth are that you should observe the places where his eye

and nose notice. Hence, he should not see anything ugly and should not smell .anything bad from you

The fifth and sixth are that you should observe the times of his sleep and food. Continuous feelings of hunger arouse fiery and continuous disturbance of sleep .arouses rage

The seventh and eighth are that you should observe his wealth and respect his family. To observe his wealth is to opt for moderation, and to respect his family can be .achieved through good management

The ninth and tenth are that you should avoid disobeying his orders and divulging his secrets. You will certainly arouse his malice against you if you disobey him, and you .will certainly expose yourself to his unexpected punishment if you divulge his secrets

Beware of showing happiness before him when he is sad or showing depression when he is happy, because the earlier is a sign of negligence and the latter is a sign of .annoyance

Glorify him more than anyone else does, so that he will honor you more than anyone else. You must know that you cannot obtain that which you like before you prefer his satisfaction to yours and prefer his desires to yours in any matter. Finally, God may [choose for you the good.�[۴۷۶

Observance of Husbands� honor .۳

The most important obligation that is imposed upon a wife is to protect her husband�s honor and reputation and exert all efforts for avoiding any matter that deforms them, such as profligacy, garishness, or divulgement of secrets, especially matters that husbands try to conceal. Any negligence of

.this right will waste away confidence and threaten with disagreement

Rights of Wives

The Islamic Sharia has paid the greatest attention to wives and granted them, opposite to the rights of husbands, all their material and ethical rights that are based :on wisdom, justice, and the good and interests of both spouses

Disbursement .١

It is obligatory upon husbands to save their wives� essentials material requirements, such as clothing, food, and residence as well as other requisites that meet their ranks and way of living. From the viewpoint of the Islamic Sharia, disbursement is a familiar right that husbands must carry out for their wives, no matter how wealthy they are. This right, however, does not cease to be valid unless the wife is decided as recalcitrant. Furthermore, husbands are not allowed to coerce their wives to do the household managements or nurse the babies unless they themselves do such .matters voluntarily

Good Companionship .٢

Wife is the husband�s intimate companion and partner of his life. She shares him in good days and bad days, consoles him in sorrow and in joy, and does alone exhausting efforts, such as the household managements, care for the family affairs, and maternal functions. Hence, it is necessary for husbands to associate with their wives nicely and treat them with leniency. Out of their boasting and arrogance, some husbands misthink that manhood cannot be achieved unless they control, mistreat, insult, and disgrace their wives. As a matter of fact, such qualities are detestable since they indicate the complexity and feebleness of personality. They also create disorder

of marital life and eradicate family pleasure. In view of her emotions and functions, woman is sensitive and quick-tempered; therefore, she may, sometimes, utter an unbecoming word or stinging reproach originated from a mental excitement or emotional agitation. In such cases, husbands are required to control themselves and .turn in kind forgiveness so that the family march will go on peacefully

The Prophet (s) said: �The like of woman is a crooked rib. If you leave it crooked, you �.will benefit by it. But if you try to fix it, you will break it

This means that man, when his wife exceeds the limits of disobedience to him, must treat her, first, by means of advice. If such means prove futility, he must follow the method of ignoring her and avoiding sleeping with her. If this is also useless, he may :then beat her, but not severely

Admonish women who disobey, do not sleep with them and beat them. If they� �(obey, do not try to find fault in them. Allah is High and Supreme. (۴:۳۴

Protection .۳

Because wives are under the guardianship of them, husbands are responsible for defending them against any matter that may cause them moral or material injury or may defame or soil their dignities, such as dissoluteness and suspicious association with the other sex or immoral women. How ugly those men who shove their wives in mixed clubs and dissolute parties and allow them to dance with whomsoever they want are! They try to close their eyes before the serious religious, moral, and social

dangers of such mixing that threatens the family entities with disorder and .disintegration

Man, too, must be jealous and protect his wife and family against the trickeries and misleading rumors of the invasions that could deceive many male and female Muslims who, lacking enough knowledge of the principles and concepts of their religion, repeated these rumors just like parrots. It is important for such individuals to learn enough about their religion, each according to his intellectual and cultural level, so .that they will be saved from the evils and trickeries of such invasions

Believers, save yourselves and your families from the fire which is fueled by people� and stones and is guarded by stern angels who do not disobey Allah's commands and �.(do whatever they are ordered to do (۶۶:۶

False Rights

False Rights

Intending to extinguish the luminous light of Islam, the anti-Muslims have dedicated all efforts to invading the Islamic world by weapons of delusions and false principles. Unfortunately, the inexperienced and the dull responded to such strange concepts, and went on imitating and calling for them as if they are within their untouchable values. Because of that, curtains covered the Islamic portrait that has been shining with beauty, illumination, and ideality and a new deformed, hideous portrait came out. Islam, thus, began to feel strange and alienated among its people, while the non-Islamic concepts occupied large positions in the intellects and feelings of Muslims to clear them out of values and idealities. Moreover, many calls and hireling writers raced in demanding with more non-Islamic traditions so as to

spread them in the Islamic environment through false claims of defending, releasing, and equalizing women with men, in addition to similar fake statements. Let us now :refer to some of these deceptive rumors

Removal of the Veil

removal of the veil

As they could not stand seeing Muslim women guard themselves from dissoluteness and lechery through veiling themselves with hijab,[۴۷۷] the propagandists of liberalism tried to seduce them by means of removing the veil and grooming themselves so as to take them away from the highness of their dignities and boudoirs. Having been deceived by such false calls, some women, unfortunately, responded and began to remove their veils and show their beauty and charms so as to prepossess eyes and hearts shamelessly. All over their extensive history, Muslim women, who ignored the dangers and slips that were plotted against them, have never been seduced in such a .mean and illusory way

Unlike the idea of the dissolute, hijab is not an aspect of retardation or reactionism, it is in fact an aspect of modesty and chastity since it guards women against indecorum and deterioration, protects them from the snooping of the aberrant, and keep them .away from the slips of vices and seductions

Finally, Muslims must learn lessons from the Western nations that have suffered many misfortunes of immorality as well as ethical, physical, and social tragedies�all because they allowed removal of veiling, primping up, and mix of the sexes to prevail .on their societies

Moral Defects

Primping up and mixing of the sexes have created moral complications in the Western milieus. Thus, they have no longer denied the sexual vices or felt ashamed of their sins. Accordingly, they have become the subjects of moral diseases that massacred them so heavily that the honorable personalities have had to declare their

.denial and complaint and warned against the horrible dangers of such dissolution

Depicting the collapse of morality in his country, Paul Beaudre�the French author said that it had no longer been odd to hear about the existence of sexual relations between the relatives, such as fathers and daughters and brothers with their sisters .in some French provinces as well as the crowded quarters of cities

The Fourteen Committee, whose task is to inspect the ambushes of lechery reported that most of the nightclubs, dance halls, manicure places, stores of cosmetics, massage rooms, and coiffures have become brothels or, perhaps, something too .horrible to be mentioned

Ben B. Lindsey �the judge of Los Angeles in ۱۹۳۴- predicted that forty-five per cent of girls of schools profane their honors before they leave schools. In the higher stages of .study �as the judge added- this rate raises vastly

In his book titled �History of Lechery�, George Scat, referring to the common state in his country, said that numbers of the non-professional prostitutes have come to an unprecedented rate. Among almost all the social classes, you can find such prostitutes. In the sight of girls nowadays, sexual intercourse, lechery, and even abnormality have become within the modern styles of living. Such moral corruption can be found even with the children of both sexes because they have been affected .by the crooked environment and the sexual incentives

In his book tiled �Sexual Regulations,� Dr. Rodet Hugo said that it had not been odd or abnormal to see the seven or eight-year-old girls play sexually with

.boys or, even, practice sexual intercourse with them

A physician from the city of Baltimore reported that in a period of one year, more than one thousand suits of committing fornication with less than twelve-year-old girls were brought before the courts in that city alone. Moral corruption has not stopped at such lowly levels, but it has exceeded all limits of normal sexual relations to reach a stage of perversion and sexual deviation. It has become familiar, under the encouragement of the law, to see a boy get married to a boy of his same sex and to !see some people congratulate for such marriage

Dr. Hooker says that it has been common, in the faculties, nursery schools, and even religious schools, to hear about the commitment of sodomy among the students most .of whom have completely lost any desire for the other sex

Let us now ask the parrot-like propagandists of liberalism whether this is the very goal that they want for the Islamic nation and themselves, or whether they do not !understand the results of their liberalism

Beyond dispute, every individual who calls for liberalism and primping up is no more than an axe deconstructing the entity of the Islamic society, and a pioneer of evil and .dissolution in his nation and country

Those who like to publicize indecency among the believers will face painful torment� in this world and in the life to come. Allah knows what you do not know. (۲۴:۱۹)�

Physical Defects

Any nation that lacks religious and moral values and is predominated by deviation must encounter

the results of its individuals� aberrance and corruption. Like the collapse of .moralities, individuals of such a nation must suffer physical collapse

This is what has exactly occurred in the Western milieus that have become the target of venereal diseases, which caused great losses, socially and economically. Hence, physicians, through numerous reports, have gone on declaring the dimensions and .dangerous tragedies of such diseases

A French physician declared that, because of syphilis and venereal diseases, more than thirty thousand persons die annually. After hectic fever, syphilis occupies the .second position in the list of the deadliest diseases in France

In Britannica Encyclopedia, it is recorded that, as an annual rate, ۲۰۰,۰۰۰ persons affected by syphilis and ۱۶۰,۰۰۰ persons affected by gonorrhea are treated in the official hospitals of the U.S.A. ۶۵۰ hospitals have been specialized in treating these diseases. In addition, ۶۱٪ of the diseased with syphilis and ۸۹٪ of the diseased with .gonorrhea see official physicians

In the book titled �Sexual Regulations�, it is recorded that ۳۰,۰۰۰-۴۰,۰۰۰ babies die in the U.S. annually because of hereditary syphilis, and that the number of mortalities because of the other diseases �except tuberculosis- is as same as the number of .mortalities of syphilis

Thus, the Western nations, because of their dissoluteness, have paid all these losses .as taxes collected from the health and life of their individuals

Social Defects

In addition to the material and physical losses, the dissolute nations have suffered serious social defects. Because they neglected principles of chastity and sincerity and closed the eyes to the conditions of true matrimony, these

nations have terminated their family and social lives. Thus, you find the spouses each wandering in the glooms of deviation. The wife, being dissolute and adorning herself with maximum appearance of beauty and seduction, breaks froth in a direction, and the husband wander in the hotbeds of vice and depravity. As soon as one of them finds a personality that is more attractive or seductive than his/her other half, he/she slips in the depths of vice with him/her. As this circle goes on, the family entity will unquestionably destroy and the matrimonial relation will split for the most tasteless .reason. Reports of experts in this field have confirmed this fact

About the divorcement in the town of Donor in ١٩٢٢, Ben B. Lindsey says that separation was the result of every marriage and the courts received a file of divorcement of every two states of marriage. The judge also confirmed that this was not in the town of Donor only, but also all towns all over the U.S., almost, witnessed such cases. Such states of divorcement or separation, the judge added, are still �increasing

The other nations that authorized illegitimate sexual relations were not better than the U.S. in encountering bad results of abnormality and mixing of the sexes. Most of the individuals of such societies rejected marriage and preferred bachelorhood so as to satiate their sexual mania and to free themselves from the bounds and costs of .marriage

An essay issued in a newspaper in Detroit said that the common states of the decrease in the rates

of marriage, the increase in the rates of divorce, and the illegitimate relations between men and women�all these indicate that �our� society is retarding to the depths of bestiality. The natural desire of sexual reproduction has faded away, the newborns are left without judgment, the feeling of the importance of family structure has been relying upon the persistence of civilization, and self-judgment has been null. The negligence of the results of civilization and free government has been prevalent .on the society

A deep look at the tragedies that invaded the Western world proves that they have been the results of primping up, dissoluteness, mixing of the sexes, and commonness of the sexual incentives, such as the sexy movies, stories, and songs, that deformed .the moral values and rumored corruption in the Western societies

In his report advanced before the General Committee of the Association of ban of adulteries, Emil Porissi said that the sexy photographs have affected people�s feelings with the highest degrees of excitement and disorder and urged the miserable customers to commit unimaginable crimes. Besides, they have affected boys and girls so tremendously. Because of the existence of such seductive photographs, the moral and physical states of many schools and colleges have been null. Finally, it is incredible [to find anything more destructive to girls than these photographs.[۴۷۸

From the previous presentation, we conclude that the Islamic Sharia has ordered Muslim women of hijab and warned them against primping up and suspicious mixing with the other sex so as to guard their dignities and chastity from

the incentives of offense and seduction, and protect the Islamic society from the tragedies and misfortunes that affected the Western societies, deformed their morals :and consciences, and caused them misery and perdition

Prophet, tell your wives, daughters, and the wives of the believers to cover their� bosoms and breasts. This will make them distinguishable from others and protect �(them from being annoyed. Allah is All-forgiving and All-merciful. (۳۳:۵۹

This is one of the holy Quranic texts that enjoin hijab and urge Muslim women to .adhere to it in such a frank, serious style

First, God orders the Prophet (s) to convey the divine command to his wives, daughters, and wives of the believers that they must cover their bosoms and breasts. He then shows the importance of hijab by expressing that it will save them from harm and annoyance. This is because hijab covers the charms of women and encompasses them with rings of immunity and protection against the spying and criminal intrusions .of the dissolute individuals who try to play with the chastity and dignity of women

Wives of the Prophet, you are not like other women when you have fear of Allah;� hence, do not be tender in your speech lest people whose hearts are sick may lust after you. Speak a good word. Stay in your houses and do not display yourselves after the manner of the (pre-Islamic) age of darkness. Be steadfast in the prayer, pay the �(zakat�the religious tax, and obey Allah and His Messenger. (۳۳:۳۲-۳

,(God addresses to the wives of the Prophet (s

because they are not like ordinary women in fields of honor and ranking, for their belonging to the pioneer personality of Muslims�the Prophet (s). He orders them to fear Him and avoid the disobedience to His Messenger and Him. This very statement proves that the honor of their belonging to the Prophet (s) relies upon the stipulation that they must fear God and obey His Messenger and Him. He then warns them against speaking with people in tender style so as not to arouse the lusts of the ill-hearted ones. He then orders them to speak in a style indicating modesty, chastity, dignity, and gravity. He then orders them to stay in their houses and avoid displaying themselves before the non-relatives, as women in the period before Islam used to do. These matters, if applied, secure women�s chastity and dignity and protect them .from the slips of sins and obsessions of suspect

Through its high idealities and ethics, the holy Quran goes on planting virtue and :chastity in the mentalities of Muslim women

Muhammad), tell the believing men to cast down their eyes and guard their carnal)� desires; this will make them more pure. Allah is certainly aware of what they do. Tell the believing woman to cast down their eyes, guard their chastity, and not to show off their beauty except what is permitted by the law. Let them cover their breasts with their veils. They must not show off their beauty to anyone other than their husbands, father, father-in-laws, sons, step-sons, brothers, sons of brothers

and sisters, women of their kind, their slaves, immature male servants, or immature boys. They must not stamp their feet to show off their hidden ornaments. All of you, believers, turn to Allah in repentance so that perhaps you will have everlasting �(happiness. (٢۴:٣٠-١

In the previous holy Verse, God orders the Prophet (s) to convey the moralities of the Quran�the divine revelation, to the believers who, through so, can be guided constructively. He orders the Prophet (s) to convey the instruction that the believing men must cast down their eyes before women so as to save themselves from serious dangers. It frequently has happened that a single aspirant look at beauty resulted in long regret, and a single look has frequently captured with the traps of love. A sinful view may also shove in the depths of vice

The Lord, then, orders the believing men to guard their carnal desires against sexual .�sins �or guarding them against being seen by others

By issuing the two instructions of casting down the sights and guarding the carnal desires, God has closed the most dangerous doors to moral evils. He then guards the believing men with chastity and honesty as He tells that such practices secure purity of souls and moralities and benefit for the religion and the worldly life. He then refers to His absolute prevalence, supervision, and awareness of the believers� sights and carnal desires as well as everything else, so that this will lead to the enlightenment of .the senses and the raising of the ethical values

He

then refers to the believing women by ordering them, like men, of casting the sights before the non-relatives and controlling the carnal desires, since both the sexes have .equal instincts and tendencies that attract each other

He then dedicates definite instructions to the believing women so as to regulate their behaviors and kindle in their mentalities feelings of modesty, chastity, and dignity. He orders them not to display their aspects of beauty before anyone except the relatives except the external appearances and those which are allowed by the Islamic Sharia�namely, the clothes, face, and palms of the hands. He also orders them to lower their veils on their necks and breasts so as to keep them unseen. He then permits women to show off their aspects of beauty before their relatives as well as the individuals who are not expected to be charmed or seduced by such aspects of beauty. Hence, the Verse nominates their fathers, fathers-in-law, sons, stepsons, brothers, nephews, bondmaids, men who are not expected to have any desire for women, such as the insane and the righteous old men, and the boys who are immature or too innocent to realize women�s private parts. He then warns women against stamping their feet to show off or to make others hear the sounds of their anklets. Finally, God instructs all believers to repent to Him so that they will see .success in this world and the life to come

The Prophet (s) said: �Every eye will be weeping on the Day of Resurrection except three: an

eye that wept out of fear of Allah, an eye that was cast down against scenes that are [forbidden by Allah, and an eye that passed night sleepless for sake of Allah.�[۴۷۹

Imam as-Sadiq (a) said: �The (forbidden) look is one of the poisonous arrows of Eblis. [It has frequently happened that a single look caused a long-termed regret.�[۴۸۰

The first look is yours, the second is against you, and the third causes you� [perdition.�[۴۸۱

The Prophet (s) warned men against seeing women before they obtain their� [guardians� permission.�[۴۸۲

Every individual may commit a deal of fornication. The �forbidden- look is the� fornication of the eye, backbiting is the fornication of the mouth, and touching is the [fornication of the hands, whether it affects sexually or not.�[۴۸۳

Any one who casts his sight upward to the heavens so as to avoid looking at a� woman will be given one of the Paradisiacal women in marriage by Allah before he is [back to his normal sighting.�[۴۸۴

Woman in Islam

Woman in Islam

While discussing the marital rights, I feel it is important to refer to women�s ranks in Islam and to tell how this religion cares for and treat women with utter kindness. This is the reason beyond women�s being happy and respectful under the shades of Islam. To prove so, it is essential to compare between women of the first age of Islam and women of other ages in the light of the divine principles and genuine standards, away from capricious and ignorant tendencies and control of the customs and traditions that are unsuitable to be

considered as true criteria in examining, evaluating, and distinguishing the genuine facts from the false, since some facts may take the color of their surroundings or circumstances. As a matter of fact, custom, sometimes, regards evil manners as good and good traits as evil. It can be trusted and accepted as arbiter only when it agrees with the wise guidance of God. Only then, custom will not misjudge and will not go .astray from justice

Woman in the Ancient Ages

The social standard of women�s evaluation in the different ancient ages varied to great extent and swing between negligence and excessiveness, deprived of any state of moderation. Woman, first, was regarded as lowly, imperfect creature. Then, she was regarded as a devil that inspires with sinning and evil. Then, she was regarded as the mistress of the society who has absolute control over everything. Then, she was .regarded as a worker that must be exerting all efforts for saving her livelihood

During most of these ages, woman used to suffer misery and humiliation, since her rights were usurped and her soul was enslaved by man who had the right to use her .for any purpose

During the Roman civilization, woman�s values were unstable. First, she was decided as a slave and servant of man, who had all the freedom to domineer her. Then, she was overestimated when she was freed from the fist of fathers and husbands and granted all rights of possession, heritage, divorce, indecorum, and indecency to the degree that a Roman woman used to marry a number of men

.shamelessly

A Roman writer mentioned the story of a woman who moved in the laps of eight men in less than five years. Another saint referred to the story of that woman whose last [marriage was the twenty-third to the man who married twenty times before her.[۴۸۵

Furthermore, the Roman woman was allowed to practice sexual deviation freely, and .that was the main reason beyond the corruption that affected the Roman society

In the custom of the Greek civilization, woman was added to the rubbish. She was .sold, purchased, and regarded as devilish infection

The ancient codes of India decided that epidemic, death, hell, poison, snakes� etc. are better than woman. Hence, the Indian women�s rights to live were ceased with the death of their husbands who were their absolute masters and lords. Hence, they had to throw themselves in the fire in which the bodies of their husbands were .thrown; lest, the eternal curse would befall them

From the viewpoint of the Torah, the rank of woman can be noticed through the :following words that are recorded in the Exodus, Chapter ۱۴, paragraph ۱۷

My heart and I wandered so as to know, search, and seek wisdom and reason, and� to know that evil is ignorance and idiocy is insanity. I found that woman who is snare [and whose heart is trap and hands are fetters, is bitterer than death.�[۴۸۶

Christianity, in the Middle Ages, considered woman as a devilish, profane creature .that should be kept away

In his book titled �History of Ethics of Europe�, Liki says that people used to

escape women�s shadows and deem sinful to approach or meet them. They also believed that to meet by chance in the way or talk to any woman, including mothers, .wives, or sisters, abort righteous deeds and spiritual efforts

Thus, the Western society used to underestimate women. In ۵۸۶ A.D., a conference was held in France to decide whether woman is human being or not! After discussions, !they decided that woman is human being that is created for serving man

In England, Henry VIII deemed unlawful for women to recite the Holy Scriptures. Until ۱۸۵۰ A.D., women were not regarded as citizens, and until ۱۸۸۲, they had no personal rights and had no right to possess anything. Hence, women were dissolved in the [personalities of their fathers or husbands.[۴۸۷

Woman in the Pre-Islamic Arab Society

Mr. An-Nadawi could summarize the life of women in the pre-Islamic Arab society by :the following words

Women were the subjects of wronging and oppression. Their rights were violated� and properties were extorted. They were deprived of their heritage, prevented �after being divorced or widow- from choosing husbands, and inherited just like properties or riding animals. They were also given deficient measures. Man could enjoy all of his rights, while woman enjoyed nothing. Even in food, there were definite meals allowable for men, but forbidden for women. Man also had the right to marry any number of women. They also hated the newborn girls to the degree that they used to bury them alive. They also used to kill girls so savagely. It happened that a newborn girl was kept

alive until her father would come back from a journey that took, sometimes, months or even more. When that father came back, he would kill that girl who began to grow up mentally and physically! Some, furthermore, used to throw girls from tremendous �.heights

Woman in the Modern Western Civilization

After long strife and big sacrifices, woman could win her freedom and rights when the modern Western civilization came to its climax. Woman, hence, have been able to feel her being equal to man and share him in offices, shops, industries, and various social activities. The Western woman has been glad at these gains that she could obtain after centuries of shedding tears and suffering misfortunes. Unfortunately, she has ignored the reality of the wrong and loss that she has to encounter in this field. If woman used the criterion of logic for comparing the gains that she has achieved with the losses that have befallen her, she would feel grief, disappointment, and damage. The propagandists of liberalism in this material civilization have certainly deceived, beguiled, and exploited women�s innocence so meanly and cunningly. First, they exploited her to compete with man who demanded with raising the wages and decreasing the working hours, and she was deceived when she accepted to do men�s jobs with fewer wage. Because she has the ability to attract customers, they exploited her femininity in commercial fields so as to double their material profits, deriving benefit from the sexual potentials. After that, she has to do her feminine tasks, such as pregnancy, giving birth, education, and

household management in addition to her strife for seeking earnings so as to get rid of ghosts of hunger, because man, in most cases, had deserted his mission of .securing her living

In spite of the achievements of the European woman, she is, still, decided as loser according to the logical standards. This is because, as she sought freedom, lost her religion, morality, and dignity, and became in such a disgusting state of dissoluteness and degradation. We have previously shown that the Western scholars themselves have testified to this fact. Let us focus more light on this fact through the following :discussions

Woman�s Liberation in Islam

part ١

With the rising of the dawn of Islam, the inconsiderate traditions and the ragged customs were thrown away. Instead, an everlasting constitution befitting the intellects and sound nature and escorts humankind all over ages was issued. One of the reformations of that constitution was rectifying and rehabilitating the values of women, by granting them all their material and moral rights in such a wise, moderate style away from negligence and exaggeration. During the luminous age of Islam, woman occupied a high rank that has never been achieved by women of any other .nation

Islam has shed lights on women�s reality and equality to man in the human concepts, principles, sanctity of soul, honor, and property, and gain of the afterlife rewarding. Thus, Islam has canceled all the pre-Islamic allegations of woman�s :coming after man in these fields

People, We have created you all male and female and have made you nations and � tribes so that you

would recognize each other. The most honorable among you in the sight of Allah is the most pious of you. Allah is All-knowing and All-aware (۴۹:۱۳).�

�All righteously believing male or female will be granted a blessed happy life and will receive their due reward and more. (۱۶:۹۷)�

As some of the Arabs used to bury their newborn girls alive and kill them wrongfully, Islam, granting girls dignity and right to live, reproached the committers of such a crime and threatened them with painful punishment:

�And when the female infant buried alive is asked for what sin she was killed? (۸۱:۸-۹)�

�Do not kill your children for fear of poverty. We will give sustenance to all of you. To kill them is certainly a great sin. (۱۷:۳۱)�

The pre-Islamic customs decided to control woman so wrongfully by coercing her to marry the one she does not like, preventing her from marriage, or inheriting her just like properties and giving the right to the heir to do anything with her�such as giving her in marriage and seizing her dowry or preventing her from marriage until she redeemed herself or died so that he would inherit her. Islam freed woman from all these forms of slavery and granted her the right to choose for her marriage the one she sees well-qualified. As an Islamic law, it is inadmissible to give a woman in marriage before obtaining her satisfaction. Islam, also, deemed forbidden to inherit a woman coercively:

�Believers, it is not lawful for you to inherit women against their will as part of

the legacy. Do not create difficulties for your wives in order to force them to give-up part of what you had given to them to set themselves free from the bond of marriage, unless they have clearly committed adultery. Always treat them reasonably. If you dislike them, you could be disliking that which Allah has filled with abundant good. �((۴:۱۹

One of the customs of the Arabs before Islam, and even some of the Western societies in recent times, was depriving women of ownership. Claiming that inheritance is a right dedicated to men of the tribe who defend it with their swords, .the Arabs before Islam deprived woman of right of inheritance

When Islam prevailed, these false traditions were cancelled and women were granted all their rights of possession and inheritance. Islam, also, decided their shares :of inheritance, as mothers, wives, sisters, daughters, or other titles

Men and women will both be rewarded according to their deeds, rather pray to� �(Allah for His favors. Allah knows all things. (۴:۳۲

Male and female are entitled to their legal share in the legacy of their parents and� �(relatives, whether it be small or large. (۴:۷

Islam has also imposed upon husbands to cover the needs of their wives even if they .are rich and wealthy

Thanks to the principles and ethics of Islam, Muslim woman could be the ideal examples of rationality, faith, and high nobility. Islam has also raised women�s social ranks to the degree that they could dispute with even the caliphs�the highest :authority in the Islamic state

,Omar ibn al-Khattab, once

was addressing to people not to exaggerate in dowries, but an ordinary woman opposed him saying: �You have no right to say so.�

He asked: �Why?�

She answered: �This is because God says: �Do not take back the dowry which you had paid even if what you paid was a large amount of gold. To do this is a slanderous act and a manifest sin (۴:۲۰).��

Hence, Omar unsaid declaring: �Omar was wrong, and a woman was right.�

History has recorded bright pages about the glories and heroic situations of Muslim women, and narrators could not hide their admiration of such situations; therefore, they related them with fascinating styles showing their esteem and wonder:

Naseeba al-Maziniyya used to participate in the campaigns of the Prophet (s) with her son. In one of the battles, her son wanted to flee, but she attacked him saying: �Son, do you want to leave God and His Messenger?� Hence, her son was back to the battle, but a man attacked and killed him. As she saw this situation, she took the sword from her son�s hand and attacked that killer and could kill him. Referring to her situation, the Prophet (s) addressed to her: �God bless you, Naseeba.�

This lady used to stop in front of the Prophet (s) so as to protect him. Because of that, she was injured heavily.[۴۸۸]

The following is another story showing heroic situations of a lady:

During his reign, Muawiya �the Umayyad caliph- performed the hajj and, during his stay in Mecca, he asked about a black, fat lady from the

tribe of Banu Kinana. She was residing in al-Hujoun and was named �Daramiyya al-Hujoun.� When he was informed that she was still alive, he summoned her, and she .was brought before him

[He said: �How are you, daughter of Ham?�[۴۸۹

She answered: �You should not have dishonored me for my belonging to Ham. I am �.a woman from the tribe of Banu Kinana, and from the tribe of your father

�?He said: �You have said the truth. Do you know why I summoned you

�?She answered: �None but God knows the unseen

He said: �I summoned you to ask you why you have loved and supported Ali and �.hated and antagonized me

�?She requested: �Will you allow me not to answer you

�.He said: �No, I will not

She said: �Well, you have insisted. I have loved Ali for his justice among the subjects and for his equitable distribution. And I have hated you for you fought those whom are more deserving than you are of this position and for you asked for that which it is not rightful for you to ask. I have supported Ali for the obligation of the loyalty to him that was declared by the Prophet (s), and for he loved the poor and reverenced the religious. And I have antagonized you for you shed the respectful blood, sowed discord among Muslims, ruled unfairly, and issued judges according to your own �.caprices

�?Muawiya said: �Therefore, your belly is puffed up, is it not

She said: �Listen you, it is Hind whom is cited as example of puffed bellies, not [me.�[۴۹۰

Muawiya

said: �Listen you, stop it. I have not meant something disgraceful. I have only �.intended goodness

.Hence, she stopped

�?Muawiya then asked her: �Did you see Ali

�.She answered: �Yes, by God, I did

�?He asked: �How was he

She answered: �He was not seduced by the authority that seduced you and was not �.engaged by the grace that engaged you

part ٢

�?He asked: �Did you ever hear his words

She answered: �Yes, by God, I did. His words polished hearts from blindness in the �.same way as oiling polishes rust

He commented: �You have said the truth. Do you have any need that I can settle for �?you

�?She wondered: �Will you really settle my need if I say it to you

�.He answered: �Of course I will

She said: �Then, I want one hundred red she-camels with their male and �.cameleer

�?He asked: �What do you intend to do with these

She answered: �I will feed the babies with their milk and feed the adults with their meat, win noble deeds through them, and use them for reconciling the disagreeing �.tribes

Muawiya said: �Well, if I give you these camels, will I occupy the same position that �?Ali occupied in your heart

She answered: �This will never happen. A great difference lies between Ali and �.you

He said: �By God I swear, Had Ali been alive, he would not have given you a single �.camel

She answered: �Of course he would have never done it. Furthermore, he would not have given a single hair of a camel so long as they are within the public [treasury.�[۴۹۱

Let us now mention another

:story in this regard

Az-Zarqaa bint Edi was a strong lady from Kufa who stopped, during the battle of Siffeen, among the rows of Imam Ali�s army calling loudly at them with statements of the highest degree of encouragement on fighting. Her words were so affective that they urged even the coward to fight, the absconder to attack, the peaceable to go into .battle, the fugitive to assail, and the unstable to resist

A long time after the battle, Muawiya summoned her. When she attended, he asked �?her: �Do you know why I summoned you

�.She answered: �Except God, nobody knows the unseen

He asked: �It was you who rode the red camel during the battle of Siffeen and stopped between the rows of the soldiers kindling the fire of war and urging on �?fighting, were you not

�.She answered: �Yes, it was I

�?He asked: �What for did you do so

She answered: �Chief of the believers, the head died, the tail was amputated, that which departed will never come back, time is changeable, he who thinks will realize �.the truth, and matters will surely be followed by others

He said: �You have said the truth. Now, do you still remember your words in that �?situation

�.She answered: �No, by God, I do not. I have forgotten

He said: �How excellent you are! I do remember you when you said: �O people! Pay attention and think well. You have been engaged in a seditious affair. You have been covered by the gowns of gloom that took you away from the very course. It is

surely a blind, deaf, and mute ordeal that does not respond to the whooping and does not become mild to its leader. A lantern cannot shine in sunlight, stars cannot shine in moonlight, and mules cannot win over mares. Likewise, nothing can cut the iron except the iron. We will surely lead him who seeks guidance and we will surely answer him who has questions. O people! The right has certainly gained its long-sought goal. O Muhajirs and Ansar! Be steadfast against difficulties, for the reunification shall very soon be achieved, the word of justice shall very soon prevail, and the right shall very soon overcome the wrong. For sure, the right and the wrong are not the same. (Is he then who is a believer like him who is a transgressor? They are not equal.) Go on fighting and be steadfast. It is certainly that women�s dye is henna, while men�s is blood. Patience surely achieves the best result. Wage war without regression, for this �.day will be followed by other alike days

�?These were your words of urging on fighting, were they not

�.She answered: �Yes, they were

Muawiya said: �You are the partner of Ali in every single drop of blood that he shed �.during that war

She answered: �Chief of the believers, God may reward you excellently and keep you in safety for such great tidings that you have born to me. You are, now, surely �.worthy of telling good news and pleasing the sitters

He wondered in astonishment: �Has my accusation been great tidings in

�?your sight

�!She answered: �Yes, by God, it has. Had I been actually participating him

Muawiya laughed and said: �Verily, your loyalty to Ali after his death is more astonishing than your love for him during his lifetime.�[۴۹۲]

:Let us now cite a third story in this field

On the day of Ashura, the mother of Wahab ibn Abdullah ibn Khabbab al-Kelbi said to her son: �Son, stand up to support the son of the Prophet�s daughter.�

�.He responded: �Of course, mother, I will do without showing any neglect

Hence, the son proceeded for fighting, reciting his famous rajaz.[۴۹۳] When he attacked, he could kill a number of the enemies. He then returned to his mother and wife, saying proudly: �Mother, are you satisfied?�

She answered: �I will not be satisfied before you fight until you will be killed before al-Hussein (a).�

When his wife shouted at him, �By God, do not distress me,� his mother said: �Son, do not listen to her words. Go to fight in front of the son of the Prophet�s daughter so that he will intercede for you before God on the Day of Resurrection.�

He listened to his mother�s words and went on fighting. He could kill nineteen horsemen and twelve soldiers before his hands were cut. Seeing this, his mother took a post and came towards him shouting: �I may sacrifice my father and mother for you, fight for protecting the Immaculate�the harem of the Prophet (s).� When the son tried to convince her to go back with the other women, she hanged to his clothes saying:

�.No, I will not go back before I will be killed with you�

Imam al-Hussein (a) intruded in the situation to say: �God may reward you and your �.family excellently. Join the other women

[Only then, she went back, and her son went on fighting until he was martyred.[۴۹۴

How great the difference between such honorable, virtuous women and the modern Muslim ones, most of whom call to primping up, casting away the Islamic traditions, !and imitating the Western women in their showing off and dissoluteness, is

Equality of the sexes

Among the various heresies that invaded the East was the idea of the complete equality of man and woman in political, economical, and social fields. The na�ve Muslims, having been deceived by this fallacy, went on calling to it, ignoring its being in violation of the principles of nature and conscience, because of the great differences between the two sexes and the dissimilarity of their qualifications in this life. By proving the great differences between man and woman, it becomes easy to realize the falsity of this idea that is full of negligence and waste of the characteristics of both .sexes

Generally, man is huger, stronger, and more steadfast against ordeals than woman is. .He is also more broad-minded, sagacious, and experienced

Woman, on the other hand, is, generally, more handsome, less physically powerful, more sensitive, and more delicate than man is, since she is prepared for her maternal .tasks

Symptoms of menstruation, pregnancy, and suckling that occur to women and influence effectively their lives and physical states are factors that increase the difference

between the two sexes. During their monthlies, women suffer symptoms that cause .them to be unfamiliar

Dr. Jebb Hard says that it is infrequent to find a woman who does not suffer a disorder during her menstrual period. Most women, however, suffer headache, exhaustion, pain under navels, and anorexia. They also become aggressive and sleepers. Because of these symptoms, it is possible to say that women become ill during their monthlies and that they have to suffer such illness once a month. Hence, such physical changes .naturally affect women�s intellectual faculties and bodily processes

.Thus, many researchers have proved the impossibility of the equality of the sexes

In his book that proved the inequality of the sexes through natural experiments and observations, Antoine Namilav; the Russian physician, records that �we must not deceive ourselves by claiming that it is easy to equalize between man and woman in the practical life. In fact, none in this world exerted the efforts that we, the Soviet, had exerted for making the equality of the sexes practical, and none enacted such innocent, but fanatical, laws that we have enacted in this field. Nevertheless, woman�s familial position has hardly ever changed. Moreover, woman�s social position has also hardly ever changed. The conception of the impossibility of the equality of the sexes is still deep-rooted in the minds of all the classes of the Soviet [society.�[۴۹۵

Dr. Alexis Carrel, who received the ۱۹۱۲ Nobel Prize for Physiology, says that it is essential for educationists to pay a great deal of attention to the mental and

organic characteristics as well as natural functions of both male and female since there are innumerable differences between the sexes. Hence, it is necessary, for .constructing a civilized world, to take in consideration these differences

As a matter of fact, we cannot consider man�s surpassing woman in the scientific and theoretical fields as a standard that is applied to all men. It happens that woman surpasses man in such fields. This, however, cannot deny the fact that woman, in most cases, falls behind man. Some people claim that woman�s falling behind man has been the reason of social traditions and educational systems that prevailed on her life. This is not accurate because most of such traditions and systems have ceased to exist in most of the dissolute nations where the difference between the sexes faded away and woman have enjoyed all opportunities that are gained by men. Yet, woman, in these societies, has still occupied the second position after man. This is another evidence on the impossibility of the equality of the sexes, which is, such being .the case, considered as a sort of idiocy and silliness

As the propagandists of equality of the sexes are completely incapable of developing man�s qualifications so as to make him fit to do the female tasks, they cannot make .women assume masculine manners and do the jobs that are purely men�s

The Divine Wisdom has prepared each sex for definite function and tasks in this life. Hence, it is unavoidable to distribute jobs among them according to each one�s qualifications and

�.abilities. It is said that �everything is prepared for doing its job

Man�s task is to practice the arduous works and the out-of-house affairs, work hard for securing means of livelihood for the family members, and guarantee material and moral protection and pleasure for them. Women, however, are unqualified enough to .do such tasks so expertly

Woman�s task, on the other hand, is to be good housewife and bring up well-qualified men. None but woman can change her house and society into a paradise where man can find release of the life difficulties and children can feel the warm affection and factors of growth and prosperity. To insert women in men�s fields and encourage her competing with him in his own tasks is regarded as forfeiture of their qualifications. It also plays the role of immobilizing men�s right to practice their vital .activities that, nobody except him, can do, as well as his right to create a family

The results of modern women�s competition with men in the fields of their specialization have been dangerous moral, social, and mental evils whose .disadvantages have surpassed greatly their advantages

Because women have failed to do their genuine tasks and joined the mixed society, the family structure has become the victim of loss, immorality, and misery, and has .suffered the commonness of moral deviation and collapse

On another page of his aforementioned book, the Russian researcher records that �symptoms of sexual disorder have disappeared on all the workers. This is in fact serious danger that threatens termination to socialism. Hence, we must fight

with every weapon such symptoms. However, fighting at this front has many problems and difficulties. I can refer to thousands of events that demonstrate the fact that the infection of sexual libertinism spread into the educated individuals of the [proletariat in addition to the ignorant ones.�[۴۹۶

It is however acceptable for women to practice certain jobs pertaining to and befitting their sex, such as teaching girls or treating women. In case a woman does not have a family provider or when the breadwinner is incapable of securing her essential requirements, it becomes acceptable for her to practice a job that saves her from the .charms of the mixed association and saves others from her charms

Islam, having protected her dignity, has saved the earnings of the needy women without letting them need for such suffering. If Muslims defray the zakat, poverty will find no place in the Islamic society. Thus, what do the propagandists of the equality of the sexes want? If they intend to dignify and free women from social wronging, Islam has certainly freed women, raised their ranks, and granted them their moral and material rights. They in fact intend to deceive and humiliate women so as to approximate them from the eyes and flirts of the wolves. What do the liberalist women want? Do they seek the absolute equality with man, or do they seek the ?freedom of dissoluteness and indecorum

Because they all are immoral purposes, Islam has forbidden both man and woman to respond to such calls so as to save them from

.the slips of charms and the tragedies of the mixing of the sexes

Distinction Between the Sexes

distiction between the sexes

Islam has freed women from the offensive traditions and customs of the pre-Islamic era, honored them, raised their ranks, and decided their being equal to man in humanity, principles, sanctity of blood, honor, and property, and the deserving of the rewards and penalties of the life to come. On bases of fairness and wisdom, it has identified women�s values and standings to men. In some situations, Islam, depending upon advisability and rightness, has deemed women as same as men, but it, because of the different qualifications and responsibilities in the various fields of life, has also made a distinction between them through nominating certain rights, .duties, and rulings for each

In all these affairs, Islam has aimed at achieving wisdom, uprightness, and fair evaluation of humankind�s natures and traits. By preferring man in certain rulings, Islam has not aimed at humiliating or wronging woman. Its one and only purpose has been the achievement of justice through granting each sex the rights that befit the .qualifications and responsibilities

We, hereinafter, will refer to the most significant points of distinction between the two :sexes so as to realize the reasons of the Islamic rulings in this regard

Maintenance .۱

Each society, no matter how small it is, is in need for a well-qualified guardian whose mission is to supervise its affairs and achieve prosperity and development. From this cause, each family is in an inevitable need for a guardian and supervisor who, though engaged in serious task requiring sagacity, practice, willpower, and enough experience in this life, must govern his family

.member with well management and secure means of acceptable livelihood

Now, which one is the worthiest of supervising and maintaining the family? Is it man ?or woman

Owing to his qualifications, man is more experienced in the life affairs, more competent of supervising the family morally and materially, and more capable of achieving means of good living than woman is. This matter has been decided by the :eternal constitution of Islam

Men are the maintainers of women because Allah has made some of them to excel� �(others and because they spend out of their property. (۴:۳۴

Maintenance, however, does not mean absolute dominance and policies of severity and violence against the family members, since such practices are in violence of the ethics of Islam. The true maintenance relies upon mutual understanding, cooperation, and emotional and intellectual consent between the paterfamilias and his family :members

Women have benefits as well as responsibilities. Men have a status above women.� �((۲:۲۲۸

In view of her femininity, woman is tenderhearted, sensitive, and touchy. Frequently, women�s emotions prevail on their minds. All these matters qualify her to fulfill the mission of maternity whose functions require such feelings, and take her way from the leadership of family that requires sagacity, emotional balance, tolerance, and firmness. All these traits are found with man; therefore, he is more qualified than .woman is in fields of maintaining the family

Finally, positive woman usually disrespects the inactive, feeble husband and honors .the husband of great and attractive personality

Man�s Preference to Woman in Inheritance .۲

The Islamic Sharia has decided that man should enjoy the double of woman�s share

of heritage. Some simple-minded people misthink that such a law is considered as mortification and wronging for woman. In fact, Islam has never degraded or wronged woman. Because of man�s big responsibilities, Islam has decided for him double .share of heritage so that fairness and equity can be achieved

Unlike woman, man is responsible for securing his family members� food, clothing, house, education, and medical treatment. He is, unlike woman too, responsible for protecting Islam by all possible means. Finally, man is responsible for many social obligations that require spending. In the light of this comparison, it is fair to decide for man a double share of heritage. Woman, however, is luckier than man is, since she is :not responsible for many family and social obligations. Hence, Islam has decided

�(Let the male inherit twice as much as the female. (۴:۱۱�

Finally, woman�s possessive and vested rights are completely saved for her alone, and man has no right to do anything to such properties before her satisfaction and .permission are obtained. Woman, in this field, is equal to man

Testimony .۳

The Islamic Sharia has considered two women�s testimony as one man�s so as to protect woman�s testimony from falsity and to guard the litigants� rights from .wronging and waste

As she is prevailed by agitated emotions, sensitivity, and passivity towards a definite party, woman deviates from justice and neglects the right and the obligation of providing exact testimony. Evading so, Islam has decided the joining of two women in testimony so that one may remind the other and prevent her

:from false testifying

Let two men or one man and two women whom you choose, bear witness so that if� �(one of them makes a mistake the other can correct him. (۲:۲۸۲

Modern medical experiments have proved that some women, during their monthlies, suffer symptoms causing their mental powers to be enfeebled. Hence, they become oblivious.[۴۹۷] Such experiments support the necessity of joining two women during .bearing testimonies

Polygamy .۴

The enemies have waged wrong campaigns against Islam using various forms of bitter criticism and empty censure one of which is their vituperating Islam�s permitting polygamy, which is, as they have claimed, considered as injury and .confusion for the marital life

First of all, Islam was not the originator of polygamy. Many centuries before Islam, .polygamy was decided by the divine religions and positive laws

Polygamy was not forbidden in the most ancient code. Likewise, it was not� forbidden in the Torah and the Gospel. Since the reign of Prophet Abraham up to the Nativity, none of the prophets forbade polygamy. In the Gospel, we cannot find a single text telling the illegality of a matter which was decided as legal in the Old Testament. Everything that is mentioned in the Gospel asserts the legality of polygamy in every situation except one: the bishop who shows failure in standing �monasticism must satisfy himself with a single wife

Edward Westermarck, whose major interests were history of marriage, says that �polygamy, as the Church confesses, perpetuated until the seventeenth century. Moreover, it occurred frequently beyond the sights of the Church and the ruling �.authorities

,Hence

Islam, allowing polygamy, has not brought something heretic. However, the new thing that Islam has brought in this regard was reforming the disorder created by absolute polygamy and taking in consideration the necessities that God does not neglect. In some circumstances, or even general social circumstances, the allowance of [polygamy is more beneficial than its forbiddingness.�[۴۹۸

As a matter of fact, those who denied Islam�s allowing polygamy have certainly practiced it by means of deviation and sinful relations. Had they thought about the matter perceptively and impartially, they would have found that polygamy is the one .and only solution for the problems and crises that befall individuals and societies

Justifications of Polygamy

In the light of the following justifications, we may refer to the purposes beyond :Islam�s allowing polygamy

First, it happens that a wife may be affected by a physical or mental defect that impedes her from doing her duties, responding to her husband�s desires, or paying attention to the family members. Such crises may create disorder; therefore, it is :essential to find acceptable and firm solution. This solution must be that

a) Either the husband, suffering the deprivation of his marital rights, is neglected) without treatment and left slipping in the depths of vice, and the family members, as well, are left for disorder. This is in fact wrongness against the husband and the family ,members

b) Or the husband leaves the diseased wife, by means of divorcement, suffering the) agonies of ailment in addition to the bitterness of rejection and loneliness. This is ,absolutely denied by sound sense

,for it contradicts the principles of humanity

c) Or the husband, after obtaining the diseased wife�s permission, marries another) wife who can respond to his desires, reunite the scattered family, and encompass the .diseased wife with kindness

.This is in fact the best and most acceptable solution

Second, in some circumstances, it happens that a wife is incapable of giving birth. Husbands, in such cases, have to choose one of two�either deprive themselves of sons and stand the burning feelings of being heirless. This is however nobility. Or marry another woman capable of giving birth. The second is in fact more logic since it .is decided by nature and instincts. Very rare are those who deny this fact

Third, women, as a rule, are more numerous than men because, practicing dangerous and deadly jobs in factories, mines, and the like, men encounter fatal dangers. Men, naturally, are less immunized and more subjected to the infections of diseases and epidemics than women are. Biologists, referring to this fact, say that women enjoy physical abilities that men lack and nearly all diseases affect men, not women. On this account, there are ٧,٧٠٠,٠٠٠ widows living, currently, in the U.S.A. The office of American Census predicts that numbers of this class will raise in the rate of two million .per one decade

Dr. Marion Langer, the sociologist, says that there are two solutions only for covering the reduction in the numbers of men�either polygamy or inventing a method that !elongates men�s ages

War is another reason beyond women�s being more than men in numbers. Wars

in fact terminate great numbers of men and cause horrible decrease in their rates in proportion to women. In the First World War, the number of the casualties was ۲۱,۰۰۰,۰۰۰. The Second World War consumed about ۵۰,۰۰۰,۰۰۰ men. This huge number of casualties caused a big space in the numbers of men and created an international .crisis that needed a decisive treatment

The Western nations, because they prohibited polygamy, faced this problem with puzzlement; therefore, they had to treat it by means of moral corruption that .rumored profanity, prostitution, and bastards as well as moral disorder

Using such a unique, nonesuch method befitting the nature of humankind and requirements of circumstances, Islam has treated this problem with polygamy :through which individuals and societies are saved from many tragedies

Marry such women as seem good to you, two and three and four; but if you fear� (that you will not do justice between them, then marry only one. ۴:۴

Having allowed polygamy, Islam has not opened its door at random. Protecting women�s rights and dignity, it has specified justice and equality between wives as stipulations for the validity of polygamy. Nevertheless, the stipulation of justice is dedicated to the material requisites of life. The other emotional aspects are not controlled by human beings. Hence, man is incapable of achieving fairness among :wives in the emotional matters

You will never be able to maintain justice among your wives, no matter how hard� �(you try. (۴:۱۲۹

Some people may claim that the Western woman does not need marriage since she is able to practice

jobs and seek earnings. This claim is untrue. The actuality of the human nature and the inner instincts prove the opposite. Woman�s need for man is not restricted in material aspects only. It is in fact an urgent mental need without which woman cannot .perfect her entity. The same thing can be said about man

Fourth, some men are characterized by excessive sexual energy that requires extreme carnal need. This energy can be controlled by polygamy; otherwise, it may find a deviant course. This is the very thing that occurred in the societies that banned .polygamy and, in return, were affected by poly-girlfriends or poly-paramours

Divorce in Islam

Islam has been also criticized nonsensically for allowing divorce, which, from the viewpoint of the criticizers, threatens woman�s entity with ruination. Hence, for a single state of stupidity of the husband, the wife may change into homeless, .heartbroken woman

This is in fact one of the false accusations against Islam. Since the most ancient ages, divorce was enacted in such an improvised form that wasted the wife�s rights and dignity. Unconditional divorce was common among the Greek. The Romans, though their first generations forbade it, allowed divorce in their religious and governmental laws. The Jewish code narrowed the zone of divorce and made it lawful in three cases only: fornication, barrenness, and moral or physical defect. Christianity forbade .divorce except in two cases: fornication of one or both spouses and barrenness

These were the reasons that urged the modern Western nations importunately to codify the civil divorce, even if this may contradict the

.religion

When Islam emerged with its prosperous reign and inclusive legislation, it has enacted divorce and encompassed it with a number of precautionary measures that .contribute in reducing its problems

In sight of Islam, divorce is the most discommended legal matter to God. There are certain states in which the disagreement between spouses reaches climax to make any association and mutual understanding impossible. Treating such cases, Islam provides solutions step by step. It does not hurry to untie the sacred matrimonial bond at first blush, but it tries the best to fasten it. First of all, Islam repeats the words :of God

Always treat them reasonably. If you dislike them, you could be disliking that which� �(Allah has filled with abundant good. (۴:۱۹

.This is an invitation to wait and be patient even in case of dislike

If the matter surpasses the question of like or dislike to reach to alienation, divorce is still not the first solution that Islam advances. It should be preceded by efforts of :other parties who intend righteousness

And if you fear a breach between the two, then appoint judge from his people and a� judge from her people; if they both desire agreement, Allah will effect harmony �between them, surely Allah is Knowing, Aware. ۴:۳۵

And if a woman fears ill usage or desertion on the part of her husband, there is no� blame on them, if they effect reconciliation between them, and reconciliation is better. �۴:۱۲۹

If this mediation is of no use, too, then the matter has reached a considerable stage of seriousness, and there

must have been impossibility to continue. Such being the case, it is futile to coerce the two spouses to stand such a situation, and it is wise to put an end for this manner of .life so long as there is no other way

Such separation may create in the mentalities of the two spouses the desire to begin anew. It frequently happens that we feel the advantages of a thing after we lose it. :Hence, there is still an opportunity

A marital relation can only be resumed after the first and second divorce, otherwise� �it must be continued with fairness or terminated with kindness. ٢:٢٢٩

There is also the term of waiting for the consummated wives. During this term, it is obligatory upon the divorcing husbands to meet the material needs of their divorcees generously. During this term, also, it is permissible for the regretting husbands to reassume marriage and begin new marital life without being in need for any .matrimonial procedures

If the term of waiting passed without reconciliation between the spouses, they, also, .can reassume their matrimonial life, but with a new matrimonial contract

This is, so far, the first experiment for both the spouses to realize the reality of their feelings towards each other and the seriousness of the reasons that led to separation. If these reasons, or any others, rise again to cause the husband to declare a second divorcement, he then will lose the second opportunity, and will have to encounter a very difficult situation, because of his frivolity, if he repeats the divorce

:for a third time

After a divorce for the third time, it is not lawful for the husband to resume marital� relations with her or remarry her until she has been married and divorced by another �husband. ۲:۲۳۰

Why then are the blabbers criticizing Islam for allowing divorce? Do they want to annul the law of divorce so that the tragedies that have been suffered by the Catholic nations whose laws of forbidding divorce and polygamy obliged people to take numbers of girlfriends and commit fornication� do they want such tragedies to ?prevail on the Islamic society

RIGHTS OF THE RELATIVES

Merits of the Relatives

Relatives are the family to whom one belongs. Man�s relatives are the most similar, :affectionate, and helpful. Describing the relatives, Amir ul-Mu'minin (a) said

Man, though wealthy, cannot dispense with his clan. He is in need for their� defending him with hands and tongues. They are one�s greatest backers, best [reuniters, and most affectionate when a misfortune befalls.�[۴۹۹

The best relatives are those who love, sympathize, and cooperate with one another for achieving their goals and interests. For its elevated social rank and great influence on reforming the Islamic society, the Islamic Sharia has paid the greatest attention to .the family affairs

Regard of Relatives

The leading moral principles on which the Islamic Sharia has imposed and confirmed is the regard of relatives by means of showing kindness, rendering material aid, :protecting against misfortunes, and participating in sorrow and joy

The Prophet (s) said: �I advise every present and absent individual of my umma, including those who are in their fathers� spines

and mothers� wombs up to the Day of Resurrection�I advise all these to regard their relatives, even if the way to them takes one hundred year walking. Regard of the [relatives is part of the religion.�[۵۰۰

He who is pleased if Allah adds to his age and increases his sustenance must regard� his relatives. On the Day of Resurrection, the family relation will say with glib accent: O Lord, regard him who regarded his relatives and disregard him who disregarded his [relatives.�[۵۰۱

Warrant for me one and I warrant for you four: warrant for me that you regard� your relatives and I warrant for you that Allah will love you, increase your sustenance, [add to your age, and take you to the promised Paradise.�[۵۰۲

Imam al-Baqir (a) said: �Regard of the relatives purifies the deeds, increases the wealth, repels misfortunes, makes the Judgment easier, and postpones the deadline [of life.�[۵۰۳

Imam as-Sadiq (a) said: �We do not know anything that adds to the age like regard of the relatives. It happens that a man whose age is decided to be three years may add to it thirty years if he regards his relatives. Hence, his age become thirty-three. A man whose age is decided to be thirty-three years may decrease to three years if he [disregards his relatives.�[۵۰۴

Regard your relatives even by serving them a drink of water. The best way of� regarding the relatives is to save them from harm. Regard of relatives surely [postpones the deadline of life and endears to the family members.�[۵۰۵

Regard of the relatives�

and charity make the Judgment �on the Day of Resurrection- easier and protect against committing sins. Hence, you are advised of regarding your relatives and doing [charity even by saying nice salaams and responding others� salutations.�[٥٠٦

Imam as-Sadiq (a) narrated that, once, a man said to the Prophet (s): �God�s Messenger, my relatives have rallied against me, disregarded me, and reviled at me. Should I disavow them?� The Prophet (s) answered: �If you do, Allah will disavow all of you.� He wondered: �How should I do, then?� The Prophet (s) instructed: �You should regard those who disregarded you, give those who deprived you (of their endowments), and pardon those who wronged you. If you do it, Allah will support you [against them.�[٥٠٧

A family contains individuals of various standings. There is the rich and the poor, the strong and the weak, and the celebrity and the ignoble. Except by means of solidarity and mutual sympathy, a family cannot achieve might and luxury and cannot face the .life problems with steadfastness

In his last hours, Aktham ibn Saifi; the famous wise man, summoned his sons, collected a group of sticks, and asked each of them to break it. None could break that group. He then gave a single stick to each of them to break. They could break easily. Commenting on this situation, he said to them: �Like these sticks, always be together �.so that you cannot be broken

Disregard of the Relatives

Disregard of the relatives stands for any word or deed that oppresses the relatives, ,such as revilement, backbiting

alienation, and deprivation of feelings of sympathy. According to the Islamic Sharia, it :is a grand sin threatened with punishment

If you ignore the commands of Allah would you then also spread evil in the land and� �.(sever the ties of kinship? (۴۷:۲۲

Those who break their established covenant with Him and the relations He has� commanded to be kept and spread evil in the land are the ones who lose a great deal. �((۲:۲۷

The Prophet (s) said: �Four matters are the quickest in punishment: to recompense the favor with mistreatment, to trespass him who does not show hostility, to break the faith of the party who keeps up his faith, and to rupture the relations with the [relatives who regard you properly.�[۵۰۸

Imam al-Baqir (a) said that the following statements are recorded in Ali�s book: �The bearers of three ill manners will not die before they suffer the consequence of them: oppression, disregard of the relatives, and perjury against Allah. The reward of regard of the relatives is the most hastened. Even the sinful people will be enriched and wealthy when they regard each other (by means of good mutual relations). Perjury and disregard of the relatives change countries into deserted wastelands and [cut off the progeny.�[۵۰۹

One of the companions narrated that he, once, told Imam as-Sadiq (a) that his brothers and cousins had dismissed him from his house and that they would beat him .if he disputed with them

�.Imam as-Sadiq (a) said to him: �Be patient. Allah will surely relieve you

The man was sufficed with these

.words; hence, he left

In the year ١٣١, people were affected by plague, and the man�s brothers and cousins were within its victims. When the man visited Imam as-Sadiq (a), he asked him about their manners. He told of their death. The Imam (a) said: �That was certainly the punishment for what they had done to you when they disregarded their relative. Do you wish were they alive even if they would mistreat you?� The man answered: [�Yes, I do.�[٥١٠

Shuaib al-Aqarqoufi narrated that Ya�qoub al-Maghzili, once, visited Imam al- - Kadhim (a) who said to him: �Ya�qoub, you and your friend were engaged in disagreement in a place yesterday, and you reviled at each other. My fathers� and my religion does not accept such deeds. We, likewise, do not order any of such ethics. Hence, you should fear Allah alone. Death will separate you from your friend who will die during his journey before he arrives in his town. You will be sorry for your revilement at him. Because you have disregarded each other, Allah will cut off your �.ages

�?The man asked: �What about my time of death

The Imam answered: �Because you regarded your aunt, twenty years were added �.to your age

Shuaib commented) After some time, the man told me that his friend had died during) [his journey.[٥١١

RIGHTS OF FRIENDS

Merits of Friends

Man has longed for making friendships so that he can obtain individuals supporting .him, alleviating his troubles, and sharing in his sorrow and joy

Amir ul-Mu'minin (a) said: �Try to have as many as possible true friends, for they are

[the supplies in joy and the shelters in misfortunes.�[۵۱۲

Imam as-Sadiq (a) said: �A friend occupies a great position to the degree that even the inhabitants of Hell will seek his help before the relatives. In this regard, Allah, conveying the words of the inhabitants of Hell, says: �so, we have no intercessors, ��(nor a true friend. (۲۶:۱۰۰-۱

A wise man said: �The true friends are the most favorable gain in this world. They are adornment in luxury, support in misfortune, and aid for acquiring good living and �.good deeds

As a wise man was asked whether he prefers his brother or friend, he answered: �I �.prefer my brother when he is a friend of mine

Reality of Friendship

Some people may think that the true friend is the one who treats them courteously and bright-facedly, but if such one is tested, his falsity is proved. Old and modern writers have gone on complaining about friends� alienations in spite of the love that :is born for them. This is because of

The ignorance of the reality of friendship and the incapability of making distinction (۱) between the true and false friends, or

Most of the friends are characterized by common social weak points, such as (۲) .changeableness and disloyalty

Amir ul-Mu'minin (a) said: �There are two classes of friends: friends of confidence and friends of grimace. The friends of confidence represent the hand, the wing, the family, and the wealth. Regarding your relation with the friends of confidence, you should offer your wealth and body to them, act with sincerity towards him who acts

with sincerity towards them, antagonize him who antagonizes them, conceal their secrets and flaws, and publicize their nice qualities� You should know that friends of confidence are as rare as red sulfur. Friends of grimace are those from whom you can gain pleasure; therefore, you should not prevent them from gaining pleasure through you. Do not expect anything more from them. As long as they show you good humor and good wording, you must show them the same.�[۵۱۳]

Imam as-Sadiq (a) said: �Friendship is nil unless its limits are kept. He who does not keep these limits should not be regarded as friend. The first limit is that the inner self and the appearance should be identical. The second limit is that the friend should regard your goodness as his goodness and your evil as his evil. The third limit of friendship is that a position or fortunes should not change the relation with the friends. The fourth limit is that the friend should not deprive his friend of anything that he is capable of doing. The fifth limit �which is the most comprehensive-, is that the friend should never leave his friend alone in calamities.�[۵۱۴]

Friends� Selection

The characteristics of friends move between them very quickly. The bad, however, move in greater speed. It frequently happens that well-behaved individuals have gone astray because of the influence of their bad friends. So, it is important for every man of reason to choose friends that are characterized by good mannerism and behavior.

The Ideal Friend

The first characteristic of the ideal friend is intelligence. In fact, the companionship of the foolish is vicious and malicious because the foolish injures his friend when he intends to benefit him:

Amir ul-Mu'minin (a) said: �The foolish does not advise you of good and is not expected to save you from any problem even if he does his best. Moreover, he may harm you as he intends to benefit you. His death is better than his life, his silence is better than his words, and his remoteness is better than his closeness.�[۵۱۵]

Friends must be characterized by faith, uprightness, and well mannerism. Friends who are empty of such traits are insignificant since they are anticipated to mislead :their associates

It will be a hard day for the unbelievers. It will be a day when the unjust will bite� their fingers, (regretfully) saying, "Would that we had followed the path of the Messengers. Woe to us! Would that we had not been friends with so and so. He led me away from the true guidance after it had come to us. Satan is a traitor to people." �((۲۵:۲۷-۹

The Prophet (s) said: �Man imitates his friends. Hence, you must consider them [whom you want to befriend.�[۵۱۶

Amir

ul-Mu'minin (a) said: �To sit with the evils causes mistrust in the good. To sit with the good attaches the evils to the good. The sinful ones� sitting with the good ones attaches the sinful ones to the good ones. If you cannot discern the belief of somebody, you should investigate his associates. If they are following the right creed, he will inevitably be on the right creed. If they are not, he then has no share in the religion of Allah. The Prophet (s) used to say: He who believes in Allah and the Final Day should not fraternize with any disbeliever or associate with any sinful. He whoever fraternizes with a disbeliever or associates with a sinful one is certainly regarded as disbeliever and sinful.�[۵۱۷]

Imam al-Baqir (a) said: My father Ali ibn al-Hussein, once, advised me: �O son, do not associate, talk, or accompany five classes of people.� �Who are they, father?� asked I, and he (a) answered: �Beware of associating with the liar, for he is as same as mirage: he shows you the near as remote and shows you the remote as near. Beware of associating with the sinful, for he will disappoint you for a single bite or even something less valuable. Beware of associating with the stingy, for he will let you down when you are in urgent need of his property. Beware of associating the foolish, for he harms you when he intends to do you favor. Beware of associating with the disregardful of his relatives, for I

[found him cursed in the Book of Allah.�[518

Friends should exchange expressive desires of affection and fraternity so that their handle of friendship will be firmer. But if such tendencies fade away, the relation will be enfeebled, and the alienated party will expose himself to criticism and revulsion.

Amir ul-Mu'minin (a) said: �To alienate the one who desires for making friendship with you is diminution of reason, and to desire for him who does not want you is humility.�[519]

Standards of Love

Aspects of love may be confused among people in general and friends in particular. Suspect may creep into the relations of friendship. Solving this problem, the Ahl ul-Bayt (a) identified definite mental standards that reveal the actual feelings and hiddens.

Imam as-Sadiq (a) answered the man who asked him how he would realize the real feelings of those who claim bearing love towards him: �You should test your heart. If you really love him, he will really love you.�[520]

Imam al-Baqir narrated that, while he was dying, Amir ul-Mu'minin (a) gathered al-Hasan, al-Hussein, Mohammed ibn al-Hanafiyya, and the other sons and commanded them: �� Sons, you should associate with people in such a way that they will long for you when you are absent and will weep for you when you depart this life. Sons, hearts are well-mobilized troops; they recognize each other by means of amiability as well as hatred. Hence, you should expect good from the one whom you love without seeing any good from him. Likewise, you should beware of the one whom you dislike although you

[have not seen any ill behavior from him.�[٥٢١

Friendship between Ebb and Flow

�?Which is better: to have many friends or to be friendless�

Answering this question, people of reason have had various opinions. Anticipating the pleasures of sociability and benefits of solidarity, some people have preferred having many friends to being friendless. Others, however, have opted for the opposite, .claiming the many problems of friendship that originate hatred an enmity

In fact, the question has nothing to do with the number of friends. It is related to the traits of nobility and sincerity that friends must bear. However, the noble, sincere friends are, unfortunately, very few. A single sincere friend is of course better than thousand insincere ones. In this regard, Alexander said: �He who has many friends arbitrarily is as same as him who has many stones, and he who has few, but selective, �.friends is as same as him who has selective pearls

Rights of Friends

Material Care .١

It is incumbent to help the friend who suffers an economical crisis. This is in fact one of the obligatory rights of friendship and one of the proofs of loyalty. God, in the holy :Quran, praises some peoples who showed altruism

They give preference to them over themselves - even concerning the things that� �.(they themselves urgently need. (٥٩:٩

Imam al-Kadhim (a), once, asked one of his close companions: �How do you behave concerning your mutual association and relief?� The man answered: �We are in the �.best manner in this regard

The Imam (a) asked: �Are you pleased when one of your needy associates come to your shop or house to take that which they

�.need?� The man answered: �No, we are not

The Imam (a) commented: �Now, you are not behaving as I want you to do in this [regard.�[٥٢٢

Abu Ismaeel narrated that he told Imam al-Baqir (a) that numbers of the Shia were - great. The Imam (a) said: �Do the rich ones among them act with kindness toward the poor, the good-doers overlook the evildoers, and they help each other?� I answered: �No, they do not.� The Imam (a) commented: �They are not Shia. The [true Shia are only those who do these acts.�[٥٢٣

:Al-Waqidi related the following story

The Eid day was about to come while I had no single dirham in possession. My wife, noticing this manner, asked me to do something since our children would be very depressed if they saw the other children with new clothes. Hence, I had to send a letter to my Hashemite friend asking him for help. He therefore sent me a bag of one thousand dirhams. As soon as I received them, another friend of mine sent me a letter complaining about neediness. I had to send him that very bag. Because I was embarrassed to see my wife, I spent that night in the mosque. The next morning, I went home and told her of the story. She did not blame me for so. In fact, she praised .me for such a doing

After a while, my Hashemite friend came to me bearing the very bag of one thousand dirhams. He asked me to tell him the truth; therefore, I told

the whole story. He said: �When I received your letter, I had nothing at all but that bag. Nevertheless, I sent it to you. I, then, wrote a letter to our friend asking for help, �.and he sent me the very bag. Hence, we may distribute that sum among us

This story was told before al-Ma�mun �the Abbasid caliph- who summoned me and gave seven thousand dirhams. The share of each of us was two thousand, and my .wife was given one thousand

Moral Care .۲

Mental crises and misfortunes may befall some people who, in such cases, become in urgent need for aid and relief. The loyal friends are the first people who must hurry in providing such help by means of words and authorities. This is in fact the true .standard of love and the distinctive mark between genuine and false friends

Amir ul-Mu'minin (a) said: �The true friend is only he who regards his friend in three [situations: ordeal, absence, and death.�[۵۲۴

Excusation .۳

Like all people, friends, even if they enjoy the highest ranks of mannerism, are subjects to erring. Therefore, one must overlook and excuse so long as one trust their love and loyalty. Such overlooking will perpetuate the relation of friendship since .excessive criticism leads to reluctance

Amir ul-Mu�minin said: �Bear yourself towards your brother in such a way that if he disregards kinship, you keep to it; when he turns away, be kind to him and draw near to him; when he withholds spend for him; when he goes away approach him; when he is

harsh be lenient; when he commits wrong think of (his) excuse for it, so much as though you are a slave of him and he is the benevolent master over you. But take care that this should not be done inappropriately, and that you should not behave so with an undeserving person. Do not take the enemy of your friend as a friend because you will thus antagonize your friend. Never use trickery. It is the manner of the evil ones. Give true advice to your brother, be it good or bitter. Help your brother in any case, and go with him wherever he goes, and never retaliate him even if he throws dust in your mouth. Prevail your enemy by doing favor to him. This is more successful. You will save yourself from people by good manners and swallowing the anger. I did not find a sweeter thing than swallowing one�s anger in the end, and nothing more pleasant in consequence. Never suspect in your brother and never leave him without blaming. Be lenient to him who is harsh to you for it is likely that he will shortly become lenient to you. Rupture of relations is very ugly. What an ugly thing is the alienation after brotherhood, enmity after affection, betraying those who trust you, !disappointing those who expect your good, and cheating those who confide in you

If you intend to cut yourself off from a friend, leave some scope for him from your side by which he may resume friendship if it

so occurs to him some day. If anyone has a good idea about you prove it to be true. Do not disregard the interests of your brother depending upon your terms with him, for he is not your brother if you disregard his interests. Your family should not become the most miserable people because of you. Do not lean towards him who turns away from you. Do not turn away from him who leans towards you when he deserves association. Your brother should not be firmer in his disregard of kinship than you in paying regard to it. You should exceed in doing good to him than is evil to you, giving to him than is withholding, and favoring him than is ceasing. Do not feel too much the oppression of a person who oppresses you, because he is only busy in harming himself and benefiting you. The reward of him who pleases you is not that you displease him. Livelihood is of two kinds -a livelihood that you seek and a livelihood that seeks you, which is such that if you do not reach it, it will come to you.�[۵۲۵]

Imam al-Hasan (a) said to one of his sons: �O son, do not befriend anyone before you know his means and sources. When you try him and please to associate with him, you should then befriend him on bases of pardoning his faults and consoling him in misfortunes.�[۵۲۶]

It is recommended to neglect the friend�s offense so as to show trust in him. This will certainly

.cause the offensive friend to admire his friend and try to keep good relations with him

It is also required to accept the friend�s apologies without strictness or obstinacy so .as to achieve the high moral standard

Gentle reproof is recommended in this regard, because negligence of reproof may make the friend feel his friend�s negligence or hidden rage. Unless it is characterized by gentleness and sensation, reproof is useless and unappealing. Excessive reproof .may lead to the friend�s alienation and dissatisfaction

Only through the Divine Mercy have you (Muhammad) been able to deal with your� followers so gently. If you had been stern and hardhearted, they would all have deserted you a long time ago. Forgive them and ask Allah to forgive (their sins) and consult with them in certain matters. But, when you reach a decision, trust Allah. Allah �(loves those who trust Him. (۳:۱۵۹

And not alike are the good and the evil. Repel (evil) with what is best, when lo! He� between whom and you was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient, and none are made to receive it but �(those who have a mighty good fortune. (۴۱:۳۴-۵

The Prophet (s) said: �In the same way as He has ordered me of performing the [religious duties, my Lord has ordered me to treat people courteously.�[۵۲۷

[The most intelligent are the most courteous with people.�[۵۲۸�

It is worth mentioning that within the strong factors of prosperity of friendly relations is that each party

should avoid giving credence to the backbiters and talebearers who, according to the .description of the Prophet (s), are the evilest of people

Moderation with Friends

It is wise to choose moderation in dealing with friends. Excessive love and confidence in friends are unacceptable since it happens that a friend may change into an enemy .and use the secrets that he had shown as weapons

Imam Ali (a) said: �When you cherish someone you should cherish him moderately for he may be your enemy someday, and when you hate someone you should hate [him moderately for he may be your friend someday.�[۵۲۹

Imam as-Sadiq (a): �The secrets that you must show before your friends are only those through which your enemies cannot harm you, for a friend may change into an �.enemy

RIGHTS OF NEIGHBORHOOD

Cooperation and Mutual sympathy

Islam has used all means for enjoining Muslims to cooperate and sympathize with each other so that they will be an ideal nation able of achieving its aims and defending its individuals against dangers. Islam has also worked diligently for planting such noble concepts in Muslims� mentalities so as to be powerful bearing the feelings of :love and fraternity

Muhammad is the Messenger of Allah and those with him are stern to the� �.(disbelievers yet kind among themselves. (۴۸:۲۹

�(Cooperate with each other in righteousness and piety, not in sin and hostility. (۵:۲�

Within the aspects of cooperation and mutual sympathy is good neighborhood on which Islam has stressed for sake of changing neighbors into a united group exchanging feelings of kindness and cooperating for gaining benefits and preventing :dangers

Worship Allah and consider no one equal to Him. Be kind to your parents, relatives, � orphans, the destitute, your near and distant

�(neighbors, your companions, your mates, wayfarers, and your slaves. (۴:۳۶

The Prophet (s) said: �Forty houses from the front, the back, the right, and the left [are neighbors.�[۵۳۰

The Archangel Gabriel continued in instructing me to keep the neighbor so� [importunately that I thought the neighbor will be given a share of the heritage.�[۵۳۱

Good neighborhood constructs the countries and postpones the deadline of� [ages.�[۵۳۲

He that passes a single night with satiation while his neighbor is hungry has not� believed in me. On the Day of Resurrection, Allah will not regard the inhabitants of a [town one of whose individual passes a night with hunger.�[۵۳۳

[Imam as-Sadiq (a) said: �He that violates neighborhood is not one of us.�[۵۳۴

Imam as-Sadiq (a) narrated: When he lost his second son, Benjamin, Prophet Jacob supplicated to the Lord: �O Lord, is it not time to have Your mercy upon me? You have taken my sight and taken my sons away from me.� Hence, Allah revealed to him: �Even if I cause them dead, I will certainly give them new life so as to gather you all in one situation. But, you should remember that ewe, which you slaughtered, fried, and ate, while you did not give anything of it to your neighbor who was �.observing fasting

After that, Prophet Jacob used to call his neighbors, including those who lived more [than one mile away from him, to every meal he would make.[۵۳۵

Rights of Neighbors

Neighbor must be treated with kindness and courtesy, such as greeting him, visiting him during ailment, congratulating him in joys, consoling

him in sorrows, casting the eyes down against his harem, overlooking his flaws, abstaining from harming him, aiding him if he his needy, borrowing him the household .tools, and advising him when he goes astray from the right path

It is related that one of the neighbors of Abu Dalaf, in Baghdad, had to sell his house because of debts and crises that had befallen him. �I sell it with one thousand dinars,� he said to the purchasers. �But the real value of your house is only five hundred dinars,� they said. �This is true,� he asserted, �but the neighborhood of �.Abu Dalaf is the other five hundred dirhams

When Abu Dalaf heard this story, he defrayed the debts of his neighbor and aided him .so as to save him from selling his house

RIGHTS OF THE ISLAMIC SOCIETY

Merits of the Islamic Society

Because of its remarkable qualities, the Islamic society, in the reign of its prosperity, was nonesuch and ideal among the international civilized nations. Its individuals .composed one compact family of virtues and dignities

It has been a nonesuch example of belief that included secrets of monotheism, showed true traits of divinity, declared the reality of prophesy, and explained the :dimensions of the Judgment. Hence, it has become the divinely selected religion

No religion other than Islam (submission to the will of Allah) will be accepted from� anyone. Whoever follows a religion other than Islam will be lost on the Day of �(Judgment. (۳:۸۵

It has been a nonesuch example of the enactment of laws, because the Islamic Sharia has been the comprehensive among the other divine

.codes and has been the most ideal constitution to humankind

It has been a nonesuch example of moralities. The ethical values have been perfect and prosperous only during the reign of the Islamic society that is described by the :Prophet�s words

The true believer is only he whom Muslims can trust in regard with their estates and� souls. The true Muslim is only he whom Muslims are saved from his hand �physical harm- and tongue- verbal harm-. The true Muhajir[۵۳۶] �emigrant- is that who [deserts the sins.�[۵۳۷

.It has been a nonesuch example of social moralities

Amir ul-Mu�minin said: �O my child, make yourself the measure (for dealings) between you and others. Thus, you should desire for others what you desire for yourself and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good to others as you would like good to be done to you. Regard bad for yourself whatever you regard bad for others. Accept that (treatment) from others, which you would like others to accept from you. Do not talk about what you do not know even though what you know be very little. Do not say to others what [you do not like to be said to you.�[۵۳۸

Islam has been a nonesuch example of fraternity. It has declared the principle of :fraternity among its individuals in such an unprecedented way

�(Believers are each other's brothers. (۴۹:۱۰�

Accordingly, the Islamic society has become one family applying fraternal terms with each other. That was surely the greatest reformative

.conquest of Islam

Islam has been also a nonesuch example of liberality and solidarity. Muslim individual must take interests in the social affairs and benefits and must look kindly at the .miserable

The Prophet (s) said: �He that begins a day without taking an interest in the affairs of the Muslims is not one of them.�[۵۳۹]

The creatures are subjects of Allah; therefore, the most favorable in the sight of� Allah are those who best benefit His subjects and please His household.�[۵۴۰]

Rights of the Islamic Society

rights of the Islamic society

Individuals are the bricks of society whose happiness is achieved when they are pleased and granted their social rights. In the same way, social depression occurs :when they are depressed and deprived of their rights

Right of Life .۱

In the sight of Islam, right of life is natural and sacred and it is obligatory to be guarded. Violence of this right is a big crime the punishment of which is immortal :abiding in Hell

The punishment for one who purposely slays a believer will be to live in hell fire� forever. (۴:۹۳)�

Not only has Islam settled for the immortal abiding in Hell as punishment for murderers, but also has enacted the retaliation for murder and the undergoing of blood money for unintentional killing so as to guard Muslims� souls and stop crimes :of homicide

People of understanding, the law of the death penalty as retaliation grants you life� so that perhaps you will have fear of Allah. (۲:۱۷۹)�

Moreover, man is not permitted to put an end to his own life by committing suicide. He :must protect and guard his soul against dangers and harms

�(Do not push yourselves into perdition. (۲:۱۹۵�

In the field of sacredness of souls, Islam has reached the climax when it forbade killing the fetuses by abortion and imposed on those who commit such crimes to .undergo the identified blood money

Right of Dignity .۲

God has honored the faithful believer and covered him with colors of respect and support. He therefore has respected the believer�s dignity, guarded his honor, forbidden any sort of violence to his property or soul, guaranteed his right, conferred upon him with favors, and declared His divine care for him in this life as well as the life :to come

To those who have said, "Allah is our Lord, " and who have�

remained steadfast to their belief, the angels will descend saying, "Do not be afraid or grieved. Receive the glad news of the Paradise which was promised to you. We are your guardians in this world and in the life to come, where you will have whatever you call for, a hospitable welcome from the All-forgiving and All-merciful Allah" (۴۱:۳۰-۲).

Those who have faith and fear Allah will receive glad news both in this life and in the� life hereafter. (۱۰:۶۴)�

We shall help Our Messengers and the believers, in this life and on the day when� witness will come forward. (۴۰:۵۱)�

For cleaning the society from factors of divergence and dispersing the concepts of dignity among its individuals, Islam has forbidden any matter that may humiliate the believer, such as backbiting, spying, and sarcasm.

Believers, stay away from conjecture; acting upon some conjecture may lead to� sin. Do not spy on one another or backbite. Would any of you like to eat the disgusting dead flesh of your brother? Have fear of Allah; Allah accepts repentance and is All-merciful. (۴۹:۱۲)�

Believers, let not a group of you mock another. Perhaps they are better than you.� Let not women mock each other; perhaps one is better than the other. Let not one of you find faults in another nor let anyone of you defame another. How terrible is the defamation after having true faith. Those who do not repent are certainly unjust. ((۴۹:۱۱)�

Moreover, Islam has guarded the believer�s reputation in his life and after his death in the same standard. Hence,

it is obligatory upon Muslims to hold the funeral rites of the dead Muslims and it is forbidden to do any matter that may dishonor even the dead body of Muslim. It has also enacted the law of the doctrinal provisions and blood money so as to guard the .believers� souls, properties, and honors

People of understanding, the law of the death penalty as retaliation grants you life� �(so that perhaps you will have fear of Allah. (۲:۱۷۹

The only proper recompense for those who fight against Allah and His Messenger� and try to spread evil in the land is to be killed, crucified, or either to have one of their hands and feet cut from the opposite side or to be sent into exile. These are to disgrace them in this life and they will suffer a great torment in the life hereafter. �((۵:۳۳

Because fornicators despise the sacred honors of people and violate their dignities, :Islam has enacted a severe punishment for them

Flog the fornicatress and the fornicator with a hundred lashes each. Let there be no� reluctance in enforcing the laws of Allah, if you have faith in Allah and the Day of �.(Judgment. Let it take place in the presence of a group of believers (۲۴:۲

To stop crimes of larceny that disturb peace, Islam has decided a strict provision for :the thieves

Cut off the hands of a male or female thief as a punishment for their deed and a� �(lesson for them from Allah. Allah is Majestic and All-wise. (۵:۳۸

In the same manner, the

:Ahl ul-Bayt (a) declared the honor of the believer

The Prophet (s) said: �To revile at the believers is defection, to fight them is atheism, to backbite them is act of disobedience to Allah, and their wealth is as sacred as their [blood (soul).�[۵۴۱

Allah said: He who dishonors one of My disciples is waging war against Me. The best� thing through which My servant seeks nearness to Me is performing that which I have imposed on him. The servant may seek nearness to Me through performing a supererogatory prayer, and I will love him for so. If I love him, I will act as his hearing, sight, tongue, and hand. I will certainly respond to him when he calls upon Me, and I will certainly give him when he asks from Me. The most difficult thing for Me is grasping the soul of My believing servant who hates death and I hate injuring [him.�[۵۴۲

O you who declared being Muslims by tongues but did not have sincere faith in� hearts! Do not dispraise Muslims and do not inspect their flaws, for Allah will surely inspect the defects of those who inspect the flaws of Muslims, and will dishonor them [even if they are in their own houses.�[۵۴۳

He who publicizes an ill matter is regarded as him who originated it, and whoever� disregards a faithful believer for a matter will not die before that very matter sticks to [him.�[۵۴۴

Right of Freedom .۳

Freedom stands for man�s manumission from slavery and enjoyment of his legal rights. It is the most sacred right

of humankind; therefore, Islam has declared and decided protecting and spreading .this right in the Islamic society

Unlike the idea of the simple-minded, freedom does not mean release from all regulations that contribute in systematizing, reforming, and protecting the societies. This sort of freedom is the freedom of jungles. The true freedom is to enjoy all the :legal rights that are not in violation of others� rights

A. Freedom of Religion

It is rightful for a Muslim to have full freedom in matters relating to his beliefs, rituals, and rulings of Sharia. It is illicit to coerce him to desert or act violently towards the constitution of Islam since such coercion is regarded as flagrant violence to the most sacred freedoms. Muslims, however, are required to be steadfast in matters relating .to the belief and against the misleading campaigns aimed at deceiving them

B. Civil Freedom

It is rightful for a Muslim to enjoy latitude and practice all his civil affairs. Hence, it is rightful to reside in any country he chooses, do any job he prefers, study any field of science he likes, and make any contract he wants. Hence, he is free to do all these .things in the light of the Islamic Sharia

C. Freedom of Propagation of Islam

This freedom is dedicated to the well-qualified Muslims who are able to publicize the Islamic edification. Such efforts contribute in developing the Islamic society .doctrinally, culturally, and socially, and help in purifying it from vices

Let there be a group among you who will invite others to do good deeds, command�

them to obey the Law, and prohibit them from committing sins. These people will have �(eternal happiness. (۳:۱۰۴

The Prophet (s) said: �People will live in perpetual goodness so long as they enjoin good, forbid evil, and cooperate on charity. If they stop acting these deeds, blessings will be taken away from them, some of them will rule the others tyrannically, and they will not find any supporter in the earth or in the heavens.�[۵۴۵]

Right of Equality .۴

Selfishness and class privileges prevailed on the life of the past nations. Class differentiation was the most distinctive feature in the lives of the Arabs in the pre-Islamic era. They used to persecute the weak and treat them as slaves and used not to criticize the celebrities for offenses so as to make distinction between ordinary people and them.

Omar ibn Hind; the Arab king, for instance, used to talk to people from behind a screen and used to oblige mothers of the chiefs to act as servants in his house.

Annu�man ibn al-Munthir was another example. He classified his days into days of pleasure and days of rage. He used to endow anyone who meets him on a day of pleasure liberally, and kill every one who visits him on the days of rage.

Until the French Revolution; ۱۷۸۹, which called to and aroused egalitarianism in the mentalities of the Western people, racial discrimination was a common feature in the Western nations. Casteism, however, have lived in the mentalities of most of them. The German Nazi movement, for instance, has preferred the Aryan

to others. In the American society, struggles between the white and the black are still current because of the selfishness of the white who disdain associating with the black. Britain, likewise, sowed the seeds of casteism in South Africa where the white are masters and the black are acting as slaves. In the shadows of communism that claims .eradication of casteism, the distinction between social classes is clearly noticed

Equality in Islam

Islam has enacted the principle of equality in a nonesuch method. All individuals of the society, whether male or female, white or black, Arabs or non-Arabs, celebrities or ordinary, or rich or poor are the same, just like the teeth of a comb. The one and only :measurement of preference is God-fearing and righteous deed

People, We have created you all male and female and have made you nations and� tribes so that you would recognize each other. The most honorable among you in the �(sight of Allah is the most pious of you. Allah is All-knowing and All-aware. (۴۹:۱۳

.All are subject to the Islamic laws and duties, without any distinction

The Prophet (s) kept on confirming on the principle of equality so as to achieve the :noble fraternity among Muslims

�(Believers are each other's brothers. (۴۹:۱۰�

As kings used to claim their being preferred to others, God, in the holy Quran, teaches :the Prophet (s) to declare his reality among people

Say: I am only a mortal like you but I have received revelation that there is only one� �(Lord. (۱۸:۱۱۰

Hence, the Prophet and his immaculate progeny were the

.ideal examples of the application and the call to the principle of equality

The Prophet (s) said: �by way of Islam, Allah took away the arrogance and taking pride in ancestors that were followed in the pre-Islamic era. All people are (the offspring) of Adam who was created from dust. The honorable among them in the sight of Allah is the most pious of them.�[۵۴۶]

One day, Omar ibn al-Khattab asked: �If the caliph notices a lady committing - fornication, is his testimony regarded as sufficient for subjecting her to the doctrinal �?provision

Imam Ali (a) answered: �Just like other Muslims, his testimony will be refused and he will be subjected to the lashing that is decided as doctrinal provision of defamation if �.he does not bring four witnesses

Jebb; the Western author, was astonished by the Islamic principle of equality. He therefore expressed his admiration in his book titled �With Islam�, saying that there is no single association can achieve the success that Islam has achieved in field of combining the disagreeing races of humankind under the principle of egalitarianism. If disputations of the West and the East are decided to be studied, it .will be obligatory to depend upon Islam for solving them

Having decided equality, Islam has used such a logic style befitting reason and sound nature and corresponding to immortal principles of justice and giving equal opportunities to everybody. Hence, the standard of distinction has been a matter that :is within everybody�s capacity

The most honorable among you in the sight of Allah is the most pious

�(of you. (۴۹:۱۳

:Meanwhile, Islam has decided distinction according to one�s values and worthiness

�(Say: Are those who know equal to those who do not know? (۳۹:۹�

On this standard, too, God made a distinction between the prophets, each according :to his efforts

We gave some of Our Messengers preference over others. To some of them Allah � spoke and He raised the rank of some others. We gave authoritative proofs to Jesus, �(son of Mary, and supported him by the Holy Spirit. (۲:۲۵۳

In the same manner, scholars were given preference to the ignorant and the :believers to each other according to standings of knowledge, piety, and uprightness

Allah raises the position of the believers and of those who have received� �(knowledge. (۵۸:۱۱

People, in fields of sustenance, are preferred to each other, according to abilities and qualifications, because it is not fair to put the intelligent and the idiot on the same :level

It is We who have distributed their sustenance in this world and raised the positions� of some of them above the others so that they would mock each other. The mercy of �(your Lord is better than what they can amass. (۴۳:۳۲

Right of Knowledge .۵

In his capacity as a member of the society, an individual has his own value and influence. According to the abilities and physical and mental qualifications of individuals, degrees of development and civilization of societies are estimated. From this cause, the civilized nations exerted remarkable efforts for educating their sons by various means, such as compulsory education and free education in the first stages of .schools

In their

golden age, Muslims were the ideal examples of spreading knowledge and honoring the knowledgeable. Hence, they held the reins of knowledge, constructed the Islamic .civilization, and led the other nations to progress and development

In his book titled �History of the Arabs�, Sdew says that Muslims, in the Middle Ages, stood alone in the fields of knowledge, philosophy, and arts, and publicized them wherever they stepped. Therefore, these fields of knowledge reached Europe .and caused its renaissance and development

In the Islamic society, the right of education was available and secured for every individual, apart from race or social class. This was the main reason beyond the prosperity and extensive scope of the Islamic knowledge. The Islamic Sharia has ordained the scholars to publicize their knowledges among Muslims in the same way .as it has ordained every male and female Muslim individual to seek knowledge

Right of Ownership .۶

The most seditious ordeal all over history is the ordeal of property and ownership that has been originated in this age and caused the world to divide into two disagreeing parties: one allows the private capital unconditionally (namely, the capitalists), and the .(other forbids it totally (namely, the communists

Islam has settled this problem and treated it so wisely. It neither forbids private capital nor allows it unconditionally. Because man is naturally disposed to love possession and self-benefit, though the imaginary theories that do not believe in man�s natural instincts and tendencies ignore this, Islam does not prevent the private capital, which is a natural right achieving the individuals� dignities and existence and

frees them from authorities that control people�s sustenance. The private capital, too, causes talents of man to blow up and encourages him to increase his productive .energies

Meanwhile, Islam, unlike modern capitalism, has not permitted the private capital unconditionally. It has defined definite legal ways for gaining wealth so that it will not be collected by a small group of people, while the majority whose efforts are :exploited by the capitalists, are deprived of it

Islam has identified certain ways for gaining wealth and forbidden other ways, such - .as usury, bribe, monopoly, or usurpation

Islam has enacted the law of inheritance so as to distribute the wealth on a number - .of heirs of every generation

Islam has ordained the taxes, such as the zakat, khums, and expiations, which are - .collected for securing good livelihood for the needy

Through such economical principles, Islam has been able to sow the spirits of mutual .sympathy and achieve social justice among Muslims

Right of Islamic Interests .٧

Mutual sympathy, fraternal ties, and harmony are the distinctive features of the Islamic society. According to Sharia, Muslims have no right to overlook the social .affairs and to avoid participating in the social prosperity and development

Showing their high ranks in the sight of Islam, the Ahl ul-Bayt (a), through their numerous commandments that achieve social and economical perfection if they are :applied, urged to respect and settle all the needs of the believing individuals

A. Feeding and Watering the Believer

The Prophet (s) said: �As for anyone who serves a believer with water, although he can obtain it, Allah will give

him seventy thousand merits for each drink. As for anyone who serves water to a believer who cannot obtain water, Allah will give him the reward of the one who manumitted ten individuals from the offspring of Ishmael the prophet.�[۵۴۷]

Imam as-Sejjad (a) said: �As for him who feeds a hungry believer, Allah will feed him from the fruits of Paradise, and as for him who waters a thirsty believer, Allah will water him from the Sealed Pure Drink.�[۵۴۸]

Imam as-Sadiq (a) said: �As for him who feeds a believer to satiation, Allah will reward him, in the Hereafter, in such a way that none of His creatures, including the angels and the prophets, can estimate it. To feed the hungry Muslim achieves the forgiveness of Allah. Listen to Allah�s saying: (It is the setting free of a slave or, in a day of famine, the feeding of an orphaned relative and downtrodden destitute person.)� [۵۴۹]

B. Clothing the Believer

Imam as-Sadiq (a) said: �As for anyone who provides the winter or summer clothing to his friend, Allah will, incumbently, clothe him with the dress of Paradise, alleviate his agonies of death, and enlarge his grave. Moreover, the angels will receive him, as soon as he is resurrected, with glad news. This is the meaning of Allah�s saying: (The angels will come to them with this glad news: "This is your day which was promised to you." ۲۱:۱۰۳)�[۵۵۰]

As for anyone who provides clothing, or supports by any means, to a needy Muslim,� Allah will appoint seven thousand angels for

[seeking forgiveness for him up to the day on which the Trumpet will be blown.�[551

C. Settling the Believer�s Need

Imam as-Sadiq (a) said� �For anyone who settles the need of his believing brother, Allah, on the Day of Resurrection, will settle for him one hundred thousand needs the easiest of which is that he, as well as his believing family members, relatives, and friends, will be taken to Paradise.�[552]

Any Muslim individual who settles a need for a Muslim will be called by Allah, �I am� responsible for your reward, and I will not give you anything less than Paradise.��[553]

On the day of Resurrection, a man will be lead by an angel to Hell. In his way, he� passes by a believing individual whom he knew in the worldly life and asks him for help since he used to do him favors and settle his needs in the worldly affairs. The believer then asks the angel to release that man. As Allah hears the believer�s order, He orders the angel to release that man.�[554]

D. Gladdening the Believer

The Prophet (s) said: �The most favorable deed in the sight of Allah is gladdening the believers.�[555]

Imam as-Sadiq (a) said: �For anyone who gives pleasure to a believer, Allah will create a being from that pleasure to meet him at his death and bear to him the glad tidings of winning Allah�s honor and satisfaction. That being will accompany him in his grave and repeat the same glad tidings. When he will be resurrected, that being will accompany him and repeat

the same glad tidings. With every horror that he has to encounter, that being will accompany him to repeat the same glad tidings. Hence, he will ask, �who are you?� [That being will answer, �I am the pleasure that you gave to so-and-so.��[۵۵۶

E. Visiting the Believer

Imam as-Sadiq (a) said: �For anyone who visits his ill or healthy friend purely for the sake of Allah, without being cheating him, Allah will appoint seventy thousand angels calling him from behind, �Blessed be you. Enjoy Paradise. You are surely the visitor [and the delegation of Allah the All-beneficent.��[۵۵۷

Hajjis and performers of Umrah are the delegations to Allah until they are back� home. The performers of prayers are in the guardianship of Allah until they finish. Those who visit their believing friends are visiting Allah. Hence, they enjoy the �.rewards and favors of Allah

OBLIGATIONS OF THE RULERS

obligations of the rulers

All over history, rulers, according to their qualifications, have played influential roles in the development and retardation of nations. The ideal, sincere ruler is he who .governs his subjects on bases of leniency, justice, and equality

The absolute ruler, on the other hand, is he who enslaves, humiliates, and exploits the :subjects for his own interests

The Prophet (s) said: �On the Day of Resurrection, a caller will cry out: where are the unjust rulers and their supporters, including those who provided them an inkpot, those who untied one of their bags, and those who sharpened a pencil for them. Join [all these individuals to those rulers.�[۵۵۸

The unjust rulers will sooner or later suffer punishments that befit

their acts of oppression. History is full of stories showing the bad results of the .absolute rulers

Al-Hajjaj ibn Yousuf ath-Thaqafi is the most hideous example of the unjust rulers. He ruled for twenty years during which he killed ١٢٠,٠٠٠ individuals besides those whom were killed during his campaigns. In his cells, there were fifty thousand men and thirty thousand women�etc. Finally, this dictator was affected by canker and severe frost .until he perished

Rights of Subjects against Rulers

:A) Justice)

The absolute authority of the unjust rulers, in most cases, is the result of people�s :rebellion against and disobedience to the Lord

The Prophet (s) said: �Allah says: I am Allah. There is no god but I. I have created the kings whose hearts are in My hand. I will make the hearts of the kings full of mercy towards the people who obey Me, but I will make them full of rancor towards the people who disobey Me. Do not engage yourselves in reviling at the kings. You must �.repent to Me so that I will make their hearts full of compassion towards you

B) Righteousness)

Because most people try to imitate them, it is obligatory upon rulers to be characterized by righteousness and well behavior so as to act as good examples for their subjects. Likewise, the rulers� deviation and misconduct push most people .towards deviation

C) Lenience)

Rulers are required to govern people with means of lenience and avoid persecution because despotism is the most disreputable manner of the rulers and the most .injurious act towards the subjects

The Prophet (s) said: �Lenience will

[beautify anything it accompanies and will disfigure anything it leaves.�[۵۵۹

Amir ul-Mu'minin (a) said: �Habituate your heart to mercy for the subjects and to affection and kindness for them. Do not stand over them like greedy beasts who feel it is enough to devour them, since they are of two kinds, either your brother in religion or one like you in creation. They will commit slips and encounter mistakes. They may act wrongly, willfully, or by neglect. So, extend to them your forgiveness and pardon, in the same way as you would like Allah to extend His forgiveness and pardon to you, because you are over them and your responsible Commander (Imam) is over you while Allah is over him who has appointed you through what He has given to you of the knowledge of His Book and the practices of His Prophet (s).�

[Imam as-Sadiq (a) said: �The lenient can win anything he wants from people.�[۵۶۰

Lenience is of no value unless it is done to the virtuous people. The evildoers who disturb the social peace do not deserve any sort of lenient treatment.

Aspects of Lenience

Aspects of lenience can be shown through the words and deeds of the rulers. Hence, the ruler must use good wording and avoid obscenity. He must treat the subjects with kindness through sympathizing with their pains and tragedies and hurrying for helping them in misfortunes and crises. Finally, the ruler must try his best to save the subjects from heavy taxes.

Results of Lenience

Lenience creates the subjects� love for their rulers and save

.them from the need for flattering and hypocrisy

:God praised His Messenger Mohammed (s) for his lenience

Only through the Divine Mercy have you (Muhammad) been able to deal with your� followers so gently. If you had been stern and hardhearted, they would all have �(deserted you a long time ago. (۳:۱۵۹

D) Selection of the Retinue)

A ruler, no matter how well-qualified he is, cannot dispense with supporters who help him do his duties properly. Such supporters, in fact, have a great effect in guiding and conditioning the ruler�s morals and opinions. From this cause, it is important for the ruler to select well-qualified and decent retinue so that they will positively help him .and contribute in achieving the subjects� pleasure

E) Settlement with the Officials)

Because most of them take pride in their authorities, officials usually challenge and treat people arrogantly and neglect their duties. Such behaviors will surely dissatisfy people with the ruling authorities. From this cause, it is necessary for rulers to supervise and call the officials to accounts so as to reward the dutiful and punish the negligent. By doing so, each individual will perform his duty towards the society properly, tragedies and varieties of flattering to the official will be eradicated, and all .the social affairs will he prevailed by justice

F) Achievement of Social Happiness)

The ruler is responsible for the moral and material development of the subjects. This happiness can be achieved when the ruler supervises the subjects, pays attention to their interests, secures their rights of security, justice, and luxury, raises their ,scientific, physical

social, moral, and structural levels, cares for the industrial, agricultural, and .commercial development, and encourages the talents and abilities

Rulers� Rights against Subjects

The ruler, in his capacity as the pioneer or the national development and civilization, .enjoys definite rights imposed upon the subjects

:In the following words, Amir ul-Mu'minin (a) refers to the rights of the rulers

The ruled cannot prosper unless the rulers are sound, while the rulers cannot be� sound unless the ruled are steadfast. If the ruled fulfill the rights of the ruler and the ruler fulfils their rights, then right attains the position of honor among them, the ways of religion become established, signs of justice become fixed and the Sunna gains currency. In this way time will improve, the continuance of government will be expected, and the aims of the enemies will be frustrated. But if the ruled gain sway over the ruler, or the ruler oppresses the ruled, then difference crops up in every word, signs of oppression appear, mischief enters religion and the ways of the Sunna are forsaken. Then desires are acted upon, the commands (of religion) are discarded, diseases of the spirit become numerous and there is no hesitation in disregarding even great rights, nor in committing big wrongs. In such circumstances, the virtuous are humiliated while the vicious are honored, and there are serious chastisements [from Allah onto the people.�[561

:Obedience (1)

Rulers enjoy the right of obedience against their subjects in the fields that achieve satisfaction of God. Obedience encourages rulers to treat their subjects sincerely while rebellion and disappointment are

.detestable manners that excite the rulers� rage and punishment

Imam al-Kadhim said: �O Shia, do not humiliate yourselves by acting disobediently to the rulers. You should pray to Allah to perpetuate the just rulers and rectify the unjust. Your rectification will be achieved when your rulers are rectified. The just ruler is as same as the compassionate father. Hence, you should love for him that which you love for yourselves and reject for him that which you reject for yourselves.�[562]

Support (2)

A ruler cannot dispense with the support of his subjects who help him do his duties .properly by means of intellectual and mental efforts

Advice (3)

People of reason are encompassed by the duty of providing advices to the rulers when they tend to despotism enthralling the subjects. If such advices prove futility, .then the intellectuals are not blamed

The Prophet (s) said: �The ruler is Allah�s shadow on this earth and the shelter of the wronged. If the ruler governs with justice, he will be rewarded and the subjects must thank. If the ruler governs unjustly, he will be punished and the subjects must show tolerance until they are relieved.�[563]

Nowadays, the rulers have no longer accepted advices; therefore, the civilized governments have permitted criticizing the rulers by way of parliaments, press .media, and memoranda

PHYSICAL AND MENTAL NECESSITIES

Human being is the composition of two elements: body and spirit. These two elements are correlated and interacting. Man�s happiness depends totally on the soundness .of these two elements each of which has its own desires and necessities

The physical necessities are the material factors

that achieve growth, health, and vitality, such as food, drink, clothing, and other life .necessities

The mental necessities are the intellectual and spiritual desires, such as knowledge, .freedom, justice, peace of mind, and the like

For gaining sound body and soul, it is essential to respond to these necessities. For instance, weakness and ailment are the results of depriving the body of its necessities, while puzzlement, worry, and misery are the results of depriving the soul .of its necessities

Physical Rights

Briefly, the physical right is to attend to the health regulations, such as moderation in food and drink, evasion of alcoholic drinks and drugs, abstinence from sinful carnal desires, habituating to cleanness, practicing physical activities, treating of the .ailments, following the physicians� advices, and the like matters

Mental Rights

Many people ignore the mental health because they are far away from the spiritual values. Few groups of people, however, can realize the mental complications that appear in the form of recalcitrance, rebellion, inclinations to the commitment of sins, excessive fondness of materiality, and desertion of the mental values. In view of that, .the treatment for the spiritual defects has been more difficult and more laborious

In the same way, scholars and intellectuals have paid a greater attention to self-discipline and mental education; therefore, it is necessary for people of reason to care .for such affairs

Self-education (١)

Self-education can be achieved by enlightening with the divine recognition and the true belief and supplying with the beneficial knowledges that lead to the right guidance. Naturally, human souls incline to the belief in God, tend

.to knowledge, and yearn for discovering mysteries of the cosmos and secrets of life

Well Intention (٢)

Man enjoys two forms: one is external and represented by his body, and the other is internal and represented by his mental and moral traits. Man�s external form is the target of praise and dispraise, according to its beauty or ugliness. In the same way, the internal form is the target of praise or criticism, according to its goodness or evil. Like beautifying the external forms, rational people are accustomed to beautify their internal forms by means of clinging to well intention and well behavior, and avoiding .showing off, hypocrisy, envy, and the like vicious manners

Amir ul-Mu'minin (a) said: �Scholars and wise people used to correspond to each other three statements only: As for those whose main concern is the (preparations for the) life to come, Allah will satisfy their worldly concerns. As for those who maintain their hidden intentions, Allah will maintain their public affairs. As for those who establish good relations between Allah and them, Allah will establish good relations [between people and them.�[۵۶۴

Imam as-Sadiq (a) said: �As for anyone who keeps secret a good deed, Allah will, sooner or later, reveal a good reputation for him. As for him who keeps secret an evil, [Allah will, sooner or later, reveal an ill reputation for him.�[۵۶۵

Self-control (٣)

Due to the charming instincts and desires, mentalities tend to deviation to take to the depths of corruption. Hence, it is essential to control and immunize oneself against :sins

(And (I swear ��

by the soul and that (Power) which designed it and inspired it with knowledge of evil and piety, those who purify their souls will certainly have everlasting happiness and �(those who corrupt their souls will certainly be deprived of happiness. (۹۱:۷-۱۰

However, those who had feared their Lord and restrained their souls from acting� �(according to their desires, Paradise will be their dwelling. (۷۹:۴۱

The Prophet (s): �The faith of those who enjoy three traits is perfect: those whose rage does not take them out of the right, whose satisfaction does not take to the [wrong, and who pardon when they are powerful.�[۵۶۶

Self-Judgment .۴

Self-judgment is to call oneself to account every day regarding the good-deeds as well as the wrongdoings. If the scale of acts of obedience overweighs the scale of acts of disobedience, we must thank God for such success. But if the scale of acts of disobedience overweighs the scale of acts of obedience, we must discipline ourselves by reproach and criticism for the irregularity and going astray from the courses of the .obedience to God

ENDNOTES

۱-۱۰۶

.(s) stands for (peace be upon him and his family) .۱

The Ahl ul-Bayt (the people of the house), is a term that is dedicated to the family of .۲ the Prophet Mohammed (s). Moreover, it is dedicated to definite individuals; namely, Ali ibn Abi Talib, Fatima az-Zahraa (the Prophet Mohammed�s daughter and Ali ibn Abi Talib�s wife), al-Hassan ibn Ali, and al-Hussein ibn Ali. The nine sinless Imams (namely, Ali ibn al-Hussein as-Sejjad, Mohammed ibn Ali al-Baqir, Ja�far ibn

Mohammed as-Sadiq, Musa ibn Ja�far al-Kadhim, Ali ibn Musa ar-Redha, Mohammed ibn Ali al-Jawad, Ali ibn Mohammed al-Hadi, al-Hasan ibn Ali al-Askari, .and Al-Mahdi the Awaited) are also within the Ahl ul-Bayt

(a) stands for (peace be upon him/her/ them) .۳

Hadith is the body of traditions concerning the sayings and doings of the Prophet .۴ .(Muhammad (s

.Quoted from al-Kafi .۵

.Quoted from al-Kafi .۶

.Quoted from Men La Yahdhuruh ul-Faqih .۷

Believer stands for every individual who believes in the fundamental beliefs of .۸ Islam. It differs from Muslim in the point that a Muslim is everyone who utters the shahada (The Muslim profession of faith�La ilaha illa (A)llah, Muhammadun rasul Allah 'there is no god but Allah, [and] Muhammad is the messenger of God') verbally, even if he does not believe in it, while the believer is the individual who utters the .shahada and believe in it in heart

.Quoted from al-Kafi .۹

.Quoted from al-Kafi .۱۰

.Mujahid is the performer of jihad .۱۱

.Quoted from al-Kafi .۱۲

.Quoted from al-Kafi .۱۳

.Quoted from Tuhaf ul-Uqoul .۱۴

.Quoted from Safinat ul-Bihar .۱۵

Koreish is the tribe that inhabited Mecca in the time of The Prophet Muhammad (s) .۱۶

.and to which he belonged

.Quoted from Safinat ul-Bihar .۱۷

Amir ul-Mu'minin (the commander of the faithful) is a name that the Prophet (s) . ۱۸ gave exclusively to Ali ibn Abi Talib (a). However, all the leaders that ruled the Islamic .states had it to themselves

.Dinar is the golden currency of the Arabs and the Islamic states .۱۹

Quoted from Bihar ul-Anwar; vol. ۶ .۲۰

.Quoted from Safinat ul-Bihar .۲۱

Quoted from .۲۲

Bihar ul-Anwar; vol. ١٠, quoted from Uyoun ul-Mahasin; p. ٨٩

.Quoted from Bihar ul-Anwar; vol. ١٠, quoted from Keshf ul-Ghumma .٢٣

.Quoted from Bihar ul-Anwar; ١١/١٧, quoted from I�lam ul-Wara and al-Irshad .٢٤

Lat and Uzza are the two major idols the Arabs were regarding as gods before .٢٥ .Islam

.Dirham is the currency of the Arabs as well as the Islamic states .٢۶

.Quoted from Bihar ul-Anwar; vol. ١۵ part ٢ p. ٢١٠ .٢٧

.Jihad is religious warfare or a war for the propagation or defense of Islam .٢٨

Sharia: The Islamic code of religious law, based on the teachings of the Koran and .٢٩ .(the traditional sayings of Prophet Muhammad (s

.Sunna is the body of Prophet Mohammed�s words, deeds, and confirmations .٣٠

.(The Farewell Pilgrimage is the last hajj of the Prophet (s .٣١

.Quoted from a-Tabirsi; Alihtijaj .٣٢

.Quoted from as-Saduq; al-Khissal .٣٣

.Quoted from al-Kafi .٣۴

.Quoted from al-Kafi .٣۵

.Quoted from al-Kafi .٣۶

.Quoted from al-Kafi .٣٧

.Quoted from al-Kafi .٣٨

.Quoted from al-Kafi .٣٩

.Quoted from al-Kafi and Mel La Yahdhuruh ul-Faqih .۴٠

.Quoted from al-Kafi .۴۱

.Quoted from Ilal ush-Sharayii .۴۲

.Shaitan is the Devil; Satan .۴۳

.Quoted from al-Kafi .۴۴

.Quoted from al-Kafi .۴۵

.Quoted from Sheikh al-Mufid; al-Majalis .۴۶

.Quoted from Nahj ul-Balagha .۴۷

.Quoted from al-Kafi .۴۸

.Quoted from al-Kafi .۴۹

.Quoted from al-Kafi .۵۰

.Quoted from al-Kafi .۵۱

.Quoted from Al-Arbali; Keshf ul-Ghumma .۵۲

.Quoted from Sheikh as-Saduq; Me�aani al-Akhbar and Uyounu Akhbar ir-Redha .۵۳

.Quoted from Safinat ul-Bihar; vol. ۱ .۵۴

Mistress Aisha was the Prophet�s widow who mutinied and led an army against .۵۵ Amir ul-Mu'minin (a) and rode a camel due to which that battle was called the Battle of ,the Camel. She

.however, lost that battle and was captured by Imam Ali�s army

.Quoted from al-Aqqad, Abbas Mahmoud; The Genius of Imam Ali .۵۶

.Quoted from al-Arbali; Keshf ul-Ghumma .۵۷

.Quoted from al-Arbali; Keshf ul-Ghumma .۵۸

.Quoted from Bihar ul-Anwar; ۱۱ as quoted from I�lam ul-Wara and al-Irshad .۵۹

.Quoted from al-Kafi .۶۰

.Quoted from Nahj ul-Balagha .۶۱

.Quoted from Nahj ul-Balagha .۶۲

.Quoted from al-Kafi .۶۳

.Son of Adam is a famous expression that refers to man .۶۴

.Quoted from al-Kafi .۶۵

.Quoted from Nahj ul-Balagha .۶۶

.Quoted from Qurb ul-Isnad. A similar narrative is recorded in Ilal ush-Sharaayi .۶۷

.Quoted from Nahj ul-Balagha .۶۸

.Quoted from al-Kafi .۶۹

.Quoted from al-Kafi .۷۰

.Quoted from Safinat ul-Bihar; vol. ۱ p. ۴۱۵ .۷۱

Abu Tharr al-Ghefari was one of the heroes of Islam and the four closest friends of .۷۲ Amir ul-Mu'minin (a) who supported him in the tragedy of the usurpation of his leadership. He was well known of his courage and revolutionary. Othman ibn Affan, the third caliph, banished him to a village �because of his public protestation against

the caliph�s policy of preferring his relatives and kinsmen to the others� where he died in a tragic situation, and that was an assertion of the Prophet�s prediction to .him

.Quoted from al-Barqi; al-Mahasin .۷۳

According to the Islamic Sharia, it is unallowable for the Prophet�s family to have .۷۴ .or possess anything that is given as alms

.Quoted from Ibn Shahrashoub; al-Manaqib .۷۵

.Quoted from al-Kafi .۷۶

Quoted from Bihar ul-Anwar; vol. ۱۵ part ۲ page ۲۰۹ (quoted from Qurb ul-Isnad.) .۷۷ .There is a similar narrative that is recorded in Sheikh as-Saduq�s Ilal ush-Sharaayi

Quoted from .۷۸

(.Bihar ul-Anwar; vol. ۱۵ part ۳ page ۱۲۵ (quoted from Sheikh as-Saduq�s al-Khissal

.Quoted from Nahj ul-Balagha .۷۹

.(Quoted from al-Wafi; ۳:۸۷ (quoted from al-Kafi .۸۰

.(Quoted from al-Wafi; ۳:۱۵۰ (quoted from al-Kafi .۸۱

Salman al-Farsi (born in ۷th century) is a great figure in Islam. He was a companion .۸۲ of the Prophet Muhammad (s) and a close friend of Imam Ali Amir ul-Mu'minin (a) who supported him during the tragedy of the usurpation of his right of leadership after the .Prophet. During his caliphate, Imam Ali (a) gave him a governmental office

Quoted from Bihar ul-Anwar; vol. ۱۵ part ۳ page ۱۲۴ (quoted from Sheikh as- . ۸۳ (.Saduq�s al-Amali

.Quoted from ar-Raghib; Muhadharat ul-Udabaa .۸۴

.(Quoted from al-Wafi; part ۳ page ۷۹ (quoted from al-Kafi .۸۵

.(Quoted from al-Wafi; part ۳ page ۷۸ (quoted from al-Kafi .۸۶

.(Quoted from al-Wafi; part ۳ page ۷۹ (quoted from al-Kafi .۸۷

.Quoted from al-Bahaai; al-Kashkul page ۳۷۱ .۸۸

Al-Khalil ibn Ahmed al-Farahidi was the founder of prosody and the compiler of the .۸۹ .best Arabic-Arabic dictionary; namely Kitab ul-Ayn

.Quoted from Safinat ul-Bihar; part ۱ page ۴۲۶ .۹۰

.Quoted from Safinat ul-Bihar; part ۱ page ۴۸۳ .۹۱

.Quoted from Safinat ul-Bihar; part ۲ page ۴۵۱ .۹۲

.Quoted from al-Bahaai; al-Kashkul .۹۳

.Quoted from Nahj ul-Balagha .۹۴

.Eblis is the name of the Devil .۹۵

(.Quoted from al-Wafi; part ۳ page ۱۵۲ (quoted from al-Kafi .۹۶

Quoted from al-Wafi; ۳/۱۵۴ (as quoted from as-Saduq�s Men la Yahdhuruh ul- .۹۷
(.Faqih

Quoted from Mir�aat ul-Uqoul; ۲ (The Explanation of al-Majlisi�s al-Kafi) as .۹۸
.quoted from al-Kafi; page ۳۰۳

.(Quoted from al-Wafi; part ۶ page ۶۷ (quoted from al-Kafi .۹۹

Quoted from .۱۰۰

.(Bihar ul-Anwar; vol. ۱۵ part ۳ (quoted from al-Imama wat-Tabssira

.(Quoted from al-Wafi; part ۶ page ۶۸ (quoted from al-Kafi and al-Faqih .۱۰۱

.(Quoted from al-Wafi; part ۶ page ۶۸ (quoted from al-Kafi .۱۰۲

.Quoted from al-Kafi .۱۰۳

Zakat is the obligatory payment made annually under Islamic law on certain kinds .۱۰۴ .of property and used for charitable and religious objects

Khums is obligatory payment of one-fifth of the wealth made once under Islamic .۱۰۵ .laws

.(Quoted from al-Wafi; part ۶ page ۶۷ (as quoted from al-Faqih .۱۰۶

۲۲۴–۱۰۷

.(Quoted from al-Wafi; part ۶ page ۶۱ (as quoted from al-Kafi and al-Faqih .۱۰۷

.(Quoted from al-Wafi; part ۶ page ۶۱ (as quoted from al-Kafi and al-Faqih .۱۰۸

Quoted from Bihar ul-Anwar; ۱۶ quoted from Kitab ul-Ahsara; ۱۱۶ and Ilal ush- .۱۰۹ .Sharaayi

.(Quoted from al-Wafi; part ۶ page ۵۸ (as quoted from al-Faqih .۱۱۰

Quoted from Safinat ul-Bihar; ۱/۶۰۷ (as quoted from Ilal ush-Sharayi). Jirana is a .۱۱۱ .place between Mecca and Ta�if

.(Quoted from Safinat ul-Bihar; part ۱ page ۱۹۴ (as quoted from al-Kafi .۱۱۲

.(Quoted from Bihar ul-Anwar; vol. ۹ page ۵۳۸ (as quoted from al-Kafi .۱۱۳

.Quoted from Sayyid A. Sharafuddin�s al-Kalimat ul-Gharraa; page ۲۹ .۱۱۴

.(Quoted from al-Wafi; part ۶ page ۶۹ (as quoted from al-Kafi .۱۱۵

.Quoted from Nahj ul-Balagha .۱۱۶

۱۱۷. Quoted from Nahj ul-Balagha.

۱۱۸. as quoted from al-Kafi and al-Faqih (Quoted from al-Wafi; part ۶ page ۶۹).

۱۱۹. Quoted from Safinat ul-Bihar; part ۱ page ۴۶۷.

۱۲۰. Umma stands for the Islamic community.

۱۲۱. as quoted from al-Kafi (Quoted from Bihar ul-Anwar; vol. ۱۵ part ۲ page ۱۸۳).

۱۲۲. as quoted from al-Kafi (Quoted from al-Wafi; part ۳ page ۶۵).

۱۲۳.

Quoted from Bihar ul-Anwar; vol. ۱۵ part ۲ page ۱۸۴ (as quoted from al-Barqi�s al-Mahasin. In al-Kafi, there is a similar narration).

.۱۲۴ Quoted from Safinat ul-Bihar; ۲/۷۹ (as quoted from ar-Rawandi�s ad-Dawaat).

.۱۲۵ Quoted from Bihar ul-Anwar; vol. ۱۴ page ۵۴۵ (as quoted from Tibb ul-Ayimma).

.۱۲۶ Quoted from Safinat ul-Bihar; vol. ۱ page ۲۷.

.۱۲۷ Quoted from al-Wafi; part ۱۱ page ۶۷ (as quoted from al-Kafi).

.۱۲۸ Quoted from al-Wafi; part ۱۱ page ۶۷ (as quoted from al-Faqih).

.۱۲۹ Quoted from al-Wafi; part ۱۱ page ۶۷ (as quoted from al-Kafi).

.۱۳۰ Quoted from Bihar ul-Anwar; ۱۴/۸۷۶ (as quoted from al-Barqi�s al-Mahasin).

.۱۳۱ Quoted from as-Saduq�s Thawab ul-A�mal.

.۱۳۲ Quoted from al-Wafi; part ۱۰ page ۱۱۲ (as quoted from al-Kafi).

.۱۳۳ Quoted from al-Wafi; part ۳ page ۸۲ (as quoted from al-Kafi).

.۱۳۴ Quoted from al-Wafi; part ۱۰ page ۱۱۲ (as quoted from al-Kafi and Tahdhib).

.۱۳۵ Quoted from the holy Quran; ۳:۱۱۰.

.۱۳۶ Quoted from al-Wafi; part ۳ page ۸۹ (as quoted from al-Kafi).

.۱۳۷ Quoted from Bihar ul-Anwar; vol. ۱۵ part ۱ page ۲۸۳ (as quoted from al-Kafi).

.۱۳۸ Quoted from al-Wafi; part ۳ page ۹۰ (as quoted from al-Kafi).

.۱۳۹ Quoted from al-Wafi; part ۳ page ۸۹ (as quoted from al-Kafi).

.۱۴۰ Quoted from al-Wafi; part ۳ page ۹۰ (as quoted from al-Kafi).

.۱۴۱ Muhajirs: The emigrants. The early Muslims of Mecca who had to flee their homeland to Medina.

.(Quoted from al-Wafi; part ۳ page ۹۹ (as quoted from al-Kafi .۱۴۲

Hajj is the pilgrimage to the Sacred Mosque at Mecca undertaken in the twelfth .۱۴۳
.month of the Hijri year and constituting one of the religious duties of Islam

.۱۴۴

.(Quoted from al-Wafi; part ٣ page ٩٩ (as quoted from al-Kafi

.(Quoted from al-Wafi; part ١۴ page ۴٨ (as quoted from al-Faqih .١۴۵

.(Quoted from al-Wafi; part ١۴ page ۴٨ (as quoted from al-Faqih .١۴۶

Quoted from Bihar ul-Anwar; vol. ١۵ part ٢ page ٩۵ (as quoted from Sheikh at- .١۴٧
.(Tusi�s al-Amali

.(Quoted from al-Wafi; part ٣ page ١۴٩ (as quoted from al-Kafi .١۴٨

Quoted from Bihar ul-Anwar; vol. ١۶ (as quoted from Kitab ul-Ahsara; page ١١۶ .١۴٩
.(and as-Saduq�s al-Khissal

.(Quoted from al-Wafi; part ٣ page ٨٩ (as quoted from al-Kafi .١۵٠

Quoted from Bihar ul-Anwar; vol. ١۶ (as quoted from Kitab ul-Ahsara; page ١١۶ .١۵١
.(and Uyounu Akhbar ir-Ridha

These two narratives are quoted from Sheikh as-Saduq�s Men La Yahdhuruh ul- .١۵٢
.Faqih

.Quoted from Safinat ul-Bihar; part ١ page ۶٧١ .١۵٣

Quoted from Fadhaail ul-Khamsa Mines Sihah is-Sitteh, part ١ page ١٢٢ (as quoted .١۵۴
.(from Ibn Madgeh�s Sahih

.Aqil ibn Abi Talib is the brother of Imam Ali, peace be upon him .١۵۵

.(Quoted from Bihar ul-Anwar; vol. ٩ page ۵٣٩ (as quoted from al-Kafi .١۵۶

.Quoted from Fadhaail ul-Khamsa Mines Sihah is-Sitteh, part ٣ page ١۵ .١۵٧

.Quoted from Bihar ul-Anwar; vol. ٢ page ۵٧٠ .١۵٨

.Quoted from Bihar ul-Anwar; vol. ٢ page ۶٠۶ .١۵٩

.(Quoted from al-Wafi; part ٣ page ١۶٢ (as quoted from al-Kafi .١۶٠

.(Quoted from al-Wafi; part ۳ page ۱۶۲ (as quoted from al-Kafi .۱۶۱

.(Quoted from al-Wafi; part ۳ page ۱۶۲ (as quoted from al-Kafi .۱۶۲

.(Quoted from Bihar ul-Anwar; ۱۶/۲۰۹ (as quoted from as-Saduq�s al-Khissal .۱۶۳

.Ibn Yaqttin was holding a high position in the center of caliphate .۱۶۴

.Quoted from al-Bahaai�s al-Kashkul; ۱۲۴ .۱۶۵

Quoted .۱۶۶

.(from al-Wafi; part ۱۰ page ۲۸ (as quoted from al-Faqih

.(Quoted from al-Wafi; part ۱۰ page ۲۸ (as quoted from al-Faqih .۱۶۷

.(Quoted from al-Wafi; part ۱۰ page ۲۸ (as quoted from al-Kafi .۱۶۸

.:Quoted from al-Kashkul: ۲۱. It is also in Hayat ul-Hayawan; THE PARTRIDGE .۱۶۹

.Quoted from Safinat ul-Bihar; ۱/۱۱۰. It is also recorded in Siraj ul-Mulouk .۱۷۰

Quoted from Bihar ul-Anwar; ۱۵/۸۷ (as quoted from Ibn Fahad�s Oddat ud- . ۱۷۱ .(Daee

.(Quoted from al-Wafi; ۱۴/۵۴ (within the Prophet�s commandment for Abu Tharr .۱۷۲

.(Quoted from Bihar ul-Anwar; ۱۵/۸۵ (as quoted from Al-Amali and at-Tawhid .۱۷۳

Quoted from Bihar ul-Anwar; ۱۵/۸۷ (as quoted from Ibn Fahad�s Oddat ud- . ۱۷۴ .(Daee

.(Quoted from al-Wafi; part ۳ page ۱۴۷ (as quoted from al-Kafi .۱۷۵

.Malik is the angel in charge of Hell .۱۷۶

Quoted from Bihar ul-Anwar; Chapter: Showing off, page ۵۳ (as quoted from Ilal . ۱۷۷ .(ush-Sharayi and Thawab ul-Aamal

.(Quoted from al-Wafi; part ۳ page ۱۳۷ (as quoted from al-Kafi .۱۷۸

.(Quoted from al-Wafi; part ۳ page ۱۴۷ (as quoted from al-Kafi .۱۷۹

(.Quoted from Bihar ul-Anwar; vol. ۱۵ page ۵۳ (quoted from Qurb ul-Isnad .۱۸۰

.(Quoted from al-Wafi; part ۳ page ۱۴۷ (as quoted from al-Kafi .۱۸۱

It is unfamiliar to read that Amir ul-Mu'minin Ali, peace be upon him, who was)) .۱۸۲ famous of his extraordinary humanity and kindness used to have a stick in the hand for threatening or punishing people As a matter of fact, it was Omar ibn al-Khattab

who used to have a stick in the hand about which tens of narrations were reported.))

The Translator

.(Quoted from Bihar ul-Anwar; ۱۵/۳ (as quoted from al-Amali .۱۸۳

.۱۸۴

Quoted from Bihar ul-Anwar; vol. ۱۵ part ۳ (as quoted from as-Saduq�s al-Khissal).

۱۸۵. Quoted from al-Wafi; part ۳ page ۱۵۱ (as quoted from al-Kafi).

۱۸۶. Quoted from Bihar ul-Anwar; vol. ۱۵ part ۳ (as quoted from as-Saduq�s al-Khissal).

۱۸۷. Quoted from al-Wafi; part ۳ page ۱۵۱ (as quoted from al-Kafi).

۱۸۸. Quoted from al-Wafi; part ۳ page ۵۴ (as quoted from al-Kafi).

۱۸۹. Quoted from Bihar ul-Anwar; vol. ۱۵ part ۲ page ۵۷ (as quoted from al-Kafi).

۱۹۰. Quoted from Bihar ul-Anwar; vol. ۱۵ part ۲ page ۶۰ (as quoted from al-Kafi).

۱۹۱. Quoted from Bihar ul-Anwar; part ۳ page ۵۴ (as quoted from al-Kafi).

۱۹۲. Quoted from Safinat ul-Bihar; ۲/۷۳۴ (as quoted from Fiqh ul-Imam ir-Ridha).

۱۹۳. Quoted from al-Wafi; part ۳ page ۳۳ (as quoted from al-Kafi).

۱۹۴. Quoted from al-Wafi; part ۳ page ۳۰ (as quoted from al-Kafi).

۱۹۵. Quoted from al-Wafi; part ۳ page ۳۰ (as quoted from al-Kafi).

۱۹۶. Quoted from al-Wafi; part ۳ page ۳۰ (as quoted from al-Kafi).

۱۹۷. Quoted from al-Wafi; part ۳ page ۳۰ (as quoted from al-Kafi).

۱۹۸. Quoted from al-Wafi; part ۳ page ۱۶۷ (as quoted from al-Kafi).

۱۹۹. Quoted from al-Wafi; part ۳ page ۶۵ (as quoted from al-Kafi).

۲۰۰. Quoted from al-Wafi; part ۳ page ۶۵ (as quoted from al-Kafi).

۲۰۱. Quoted from al-Wafi; part ۳ page ۶۵ (as quoted from al-Kafi).

۲۰۲. Quoted from Nahj ul-Balagha.

.Quoted from Nahj ul-Balagha .۲۰۳

.Quoted from Safinat ul-Bihar; part ۲ page ۷ .۲۰۴

.(Quoted from Safinat ul-Bihar; ۱/۶۱۴ (as quoted from Uyounu Akhbar ir-Ridha .۲۰۵

.(Quoted from al-Wafi; part ۳ page ۶۳ (as quoted from al-Kafi .۲۰۶

Quoted from al-Wafi; part ۳ page ۶۵ (as .۲۰۷

.(quoted from al-Kafi

.(Quoted from al-Wafi; part ۳ page ۶۵ (as quoted from al-Kafi .۲۰۸

.(Quoted from al-Wafi; part ۳ page ۶۷ (as quoted from al-Kafi .۲۰۹

.(Quoted from Safinat ul-Bihar; ۱۵/۲/۱۳۵ (as quoted from Thawab ul-A�mal .۲۱۰

.(Quoted from al-Wafi; part ۳ page ۶۷ (as quoted from al-Kafi .۲۱۱

.(Quoted from al-Wafi; part ۳ page ۶۷ (as quoted from al-Kafi .۲۱۲

.(Quoted from al-Wafi; part ۳ page ۶۷ (as quoted from al-Kafi .۲۱۳

.(Quoted from al-Wafi; part ۳ page ۶۸ (as quoted from al-Kafi .۲۱۴

.(Quoted from al-Wafi; part ۳ page ۶۸ (as quoted from al-Kafi .۲۱۵

.(Quoted from Safinat ul-Bihar (as quoted from al-Barqi�s al-Mahasin .۲۱۶

.(Quoted from Safinat ul-Bihar (as quoted from al-Amali .۲۱۷

.Quoted from Nahj ul-Balagha .۲۱۸

.Quoted from Nahj ul-Balagha .۲۱۹

.(Quoted from al-Wafi; part ۳ page ۵۶ (as quoted from al-Kafi .۲۲۰

.(Quoted from al-Wafi; part ۳ page ۵۶ (as quoted from al-Kafi .۲۲۱

.(Quoted from Safinat ul-Bihar; ۲/۶۸۳ (as quoted from Bayan ut-Tanzil .۲۲۲

.(Quoted from Safinat ul-Bihar; vol. ۱۵ part ۲ page ۱۱۳ (as quoted from al-Faqih .۲۲۳

.(Quoted from al-Wafi; part ۳ page ۵۷ (as quoted from al-Kafi .۲۲۴

۳۱۳ -۲۲۵

.(Quoted from al-Wafi; part ۳ page ۵۷ (as quoted from al-Kafi .۲۲۵

.(Quoted from al-Wafi; part ٣ page ٥٧ (as quoted from al-Kafi .٢٢۶

.(Quoted from Bihar ul-Anwar; ١۵/٢/١٨٨ (as quoted from as-Saduq�s al-Amali .٢٢٧

.Quoted from Ilal ush-Sharaayi .٢٢٨

.Munkar and Nakeer: The two angels who interrogate the dead in graves .٢٢٩

Quoted from Bihar ul-Anwar; ۵ (as quoted from ar-Rawandi�s Qassas ul- . ٢٣٠
.(Anbiyaa

.(Quoted from Safinat ul-Bihar; ٢/۴۵١ (as quoted from ar-Rawandi�s an-Nawadir .٢٣١

.Quoted from Jami us-Sa�adat; part ١ page ٢۴۶ .٢٣٢

Quoted from Bihar ul-Anwar; ٣/٢٧۴ .٢٣٣

(as quoted from Sheikh as-Saduq�s al-Amali).

۲۳۴. Quoted from Bihar ul-Anwar; vol. ۳ page ۲۷۴ (as quoted from al-Barqi�s al-Mahasin).

۲۳۵. Quoted from Bihar ul-Anwar; ۳/۳۰۱ (as quoted from as-Saduq�s Thawab ul-Aamal).

۲۳۶. Quoted from al-Wafi; part ۳ page ۵۹ (as quoted from al-Kafi).

۲۳۷. Quoted from Bihar ul-Anwar; ۳/۳۰۱ (as quoted from Uyounu Akhbar ir-Ridha).

۲۳۸. In his exegesis of the Verse, �(Muhammad), say: I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives, (۴۲:۲۳)� Az-Zamakhshari judges that this narration is uninterruptedly related and that it is beyond suspicion. Furthermore, many compilers of the books of the merits and virtues record this narration in different ways. (Excerpted from Sayyid Abdul-Hussein Sharafuddin�s al-Fusoul ul-Muhimma.)

۲۳۹. Excerpted from Sayyid Abdul-Hussein Sharafuddin�s al-Fusoul ul-Muhimma; page ۴۴. (In his book titled as-Sawaaiq ul-Muhriqa, p. ۱۰۳, Ibn Hagar records this narration.)

۲۴۰. Shia (lexicographically, adherents, party) is the other major religious group of Muslims, differing from the Sunni in the understanding of the Sunna and in their acceptance of Imam Ali (a), the Prophet�s son-in-law and the fourth caliph, to be the first true successor of the Prophet (s). Hence, they are called the Shia of Ali.

۲۴۱. Excerpted from Sayyid Abdul-Hussein Sharafuddin�s al-Fusoul ul-Muhimma; page ۳۹. (In the book titled as-Sawaaiq ul-Muhriqa, p. ۹۶, this narration is recorded)

۲۴۲. Quoted from al-Wafi; part ۳ page ۱۷۲ (quoted from al-Kafi).

۲۴۳. Quoted from al-Wafi; part ۳ page ۱۷۲ (quoted from al-Kafi).

۲۴۴. Quoted from Bihar ul-Anwar; vol. ۳ page ۳۵ (as quoted from Ilal ush-Sharayi).

Quoted from al-Wafi; part ٣ .٢٤٥

.(page ۱۷۲ (quoted from al-Kafi

.(Quoted from al-Wafi; part ۳ page ۵۷ (as quoted from al-Kafi .۲۴۶

.(Quoted from al-Wafi; part ۳ page ۱۵۴ (quoted from al-Kafi .۲۴۷

The world is demanding because it tracks its people till they reach the day on .۲۴۸ which they will depart it �the world-. It is also demanded because people wish to have more than what is limited for them. The world to come is demanding people till trap them when the day on which they depart this life falls. It is demanded because .everyone longs for winning the pleasure there

.Quoted from Tuhaf ul-Uqoul .۲۴۹

.(Quoted from al-Wafi; part ۱۰ page ۹ (quoted from al-Kafi .۲۵۰

.(Quoted from al-Wafi; part ۱۰ page ۹ (quoted from al-Kafi .۲۵۱

.Quoted from Nahj ul-Balagha .۲۵۲

.(Quoted from al-Wafi; part ۱۰ page ۹ (quoted from al-Kafi .۲۵۳

.(Quoted from al-Wafi; part ۱۰ page ۹ (quoted from al-Kafi .۲۵۴

.Quoted from Nahj ul-Balagha .۲۵۵

.Harun ar-Rashid (۷۶۳-۸۰۹) is the fifth Abbasid caliph of Baghdad ۷۸۶-۸۰۹ .۲۵۶

.(Quoted from Bihar ul-Anwar; ۱/۸۳ (as quoted from Sheikh as-Saduq�s al-Khissal .۲۵۷

.(Quoted from al-Wafi; (In the Prophet�s commandment for Abu Tharr .۲۵۸

.(Quoted from al-Wafi; page ۵۲ (as quoted from al-Kafi .۲۵۹

Eid ul-Adha: Feast of sacrifice. A festival marking the culmination of the annual .۲۶۰ .pilgrimage (Hajj) to Mecca

Ja�far ibn Yahya the Barmakid was the second personality, after the Abbasid .۲۶۱

.caliph, in the state

.Quoted from Safinat ul-Bihar; vol. ۲ page ۶۰۹ .۲۶۲

.Quoted from at-Turkani�s al-La�aali .۲۶۳

.(Quoted from al-Wafi; part ۳ page ۱۵۲ (as quoted from al-Kafi .۲۶۴

.Quoted from as-Saduq�s al-Khissal .۲۶۵

Quoted from al-Wafi; part ۳ page ۶۰ .۲۶۶

.(as quoted from al-Kafi)

.(Quoted from Bihar ul-Anwar; ۱۵/۳/۱۳۱ (as quoted from al-Majalis and al-Amali .۲۶۷

.(Quoted from Bihar ul-Anwar; ۱۵/۳ (as quoted from al-Majazat un-Nabawiyya .۲۶۸

.(Quoted from Bihar ul-Anwar; ۱۵/۳/۱۳۱ (as quoted from al-Karajaki�s al-Kenz .۲۶۹

.(Quoted from Bihar ul-Anwar; Kitab ul-Ashara, page ۱۷۷ (as quoted from al-Kafi .۲۷۰

Quoted from Bihar ul-Anwar; Kitab ul-Ashara, ۱۷۷ (as quoted from Thawab ul- .۲۷۱ .(A�mal and al-Barqi�s al-Mahassin

Quoted from Bihar ul-Anwar; Kitab ul-Ashara, page ۱۷۷ (as quoted from Thawab .۲۷۲ .(ul-A�mal, al-Barqi�s al-Mahassin, and as-Saduq�s al-Amali

.(Quoted from Bihar ul-Anwar; Kitab ul-Ashara, ۱۷۷ (as quoted from al-Amali .۲۷۳

Record�, here, stands for the record of the good and bad deeds of every� .۲۷۴ human being that will be shown to him on the Day of Resurrection and according to which he will be judged. In the holy Quran, there are indications to this record, such as in God�s saying: (On the day when We call every nation with their leaders, those whose record of deeds are given to their right hands will read the record and the least (wrong will not be done to them. ۱۷:۷۱

.Quoted from Jami us-Saadat; part ۲ page ۳۰۱ .۲۷۵

.Quoted from Safinat ul-Bihar; vol. ۱ page ۳۲۴ .۲۷۶

.(Quoted from Bihar ul-Anwar; Kitab ul-Ashara, page ۱۸۴ (as quoted from al-Kafi .۲۷۷

(Quoted from Safinat ul-Bihar; ۱/۱۱۰ (as quoted from Uyounu Akhbar ir-Ridha .۲۷۸

.(Quoted from al-Wafi; part ۳ page ۱۶۴ (as quoted from al-Kafi .۲۷۹

.(Quoted from al-Wafi; part ۳ page ۱۶۴ (as quoted from al-Kafi .۲۸۰

.(Quoted from Bihar ul-Anwar; Kitab ul-Ashara, ۱۹۰ (as quoted from al-Amali .۲۸۱

.Quoted from Safinat ul-Bihar; vol .۲۸۲

.page ۶۱۳ ۲

Quoted from Bihar ul-Anwar; Kitab ul-Ashara, ۱۸۸, as quoted from Thawab ul- .۲۸۳ .A�mal

Quoted from Bihar ul-Anwar; Kitab ul-Ashara, ۱۹۱ (as quoted from al-Imama wat .۲۸۴ .(Tabsira

The Holy Quran, Sura of Al-Israa (۱۷) Verse (۶۴): The whole meaning (that is .۲۸۵ mentioned in three Verses) is as follows: ((God said �to the Shaitan�, "Go away. All those who follow you will have hell as ample recompense for their deeds. Draw anyone of them you can into sin by your voice and by your cavalry and infantry, share their property and children with them and make promises to them. Your promises are all lies. You have no authority over My servants. Your Lord is a Sufficient Protector." ((۱۷:۶۳-۵

.(Quoted from al-Wafi; part ۳ page ۱۶۰ (as quoted from al-Kafi .۲۸۶

.(Quoted from al-Wafi; part ۳ page ۱۶۰ (as quoted from al-Kafi .۲۸۷

.(Quoted from al-Wafi; part ۳ page ۱۶۰ (as quoted from al-Kafi and al-Faqih .۲۸۸

.(Quoted from al-Wafi; part ۳ page ۱۶۰ (as quoted from al-Kafi .۲۸۹

.(Quoted from al-Wafi; part ۳ page ۱۶۰ (as quoted from al-Kafi .۲۹۰

.(Quoted from Bihar ul-Anwar; ۱۵/۲/۱۹۲ (as quoted from al-Amali .۲۹۱

.(Quoted from al-Wafi; part ۳ page ۱۶۰ (as quoted from al-Kafi .۲۹۲

Sind is a province of South East Pakistan, traversed by the lower reaches of the .۲۹۳ .Indus

.Subhanallah (Glory to God) is an expression of astonishment .۲۹۴

.(Quoted from al-Wafi; part ۳ page ۱۶۱ (as quoted from al-Kafi .۲۹۵

.(The Sinless are the prophets, the Twelve Imams, and Fatima az-Zahraa (a .۲۹۶

.(Quoted from al-Wafi; part ۳ page ۱۶۳ (as quoted from al-Kafi .۲۹۷

Quoted .۲۹۸

.(from al-Wafi; part ٣ page ١۶٣ (as quoted from al-Kafi

.(Quoted from Bihar ul-Anwar; ١۵/٢/١٩٢ (as quoted from al-Imama wat Tabssira .٢٩٩

.(Quoted from al-Wafi; part ٣ page ٨۵ (as quoted from al-Kafi .٣٠٠

.(Quoted from Bihar ul-Anwar; ١۵/٢/١٩٢ (as quoted from al-Khissal and al-Amali .٣٠١

.(Quoted from al-Wafi; part ٣ page ٨۵ (as quoted from al-Kafi .٣٠٢

.(Quoted from al-Wafi; part ٣ page ٨۴ (as quoted from al-Kafi .٣٠٣

.Quoted from Mejani al-Adab .٣٠۴

There are two angels, with each human being, whose mission is to record his/her .٣٠۵ good as well as bad deeds. The angels are standing on the right and the left shoulders of each human being. The angel on the right is charged with recording the good .deeds, while the angel on the left is charged with recording the evil deeds

.(Quoted from al-Wafi; part ٣ page ٨۵ (as quoted from al-Faqih .٣٠۶

.(Quoted from Bihar ul-Anwar; ١۵/٢/١٨٧ (as quoted from Nahj ul-Balagha .٣٠٧

.(Quoted from al-Wafi; part ٣ page ٨۵ (as quoted from al-Faqih .٣٠٨

.(Quoted from al-Wafi; part ٣ page ٨۵ (as quoted from al-Faqih .٣٠٩

Qiss ibn Sa�ida and Aktham ibn Saifi were the two Arab personalities well known .٣١٠ .of their wisdom

.(Quoted from Bihar ul-Anwar; ١۵/٣/١۵۵ (as quoted from as-Saduq�s al-Amali .٣١١

.(Quoted from Bihar ul-Anwar; ١۵/٣/١۵۶ (as quoted from Uyounu Akhbar ir-Ridha .٣١٢

.(Quoted from al-Wafi; part ٣ page ١٧٣ (as quoted from at-Tahtheeb and al-Faqih .٣١٣

٣١۴-٣٩٣

.(Quoted from Bihar ul-Anwar; (as quoted from al-Khissal .٣١۴

.(Quoted from al-Wafi; part ۳ page ۱۶۷ (as quoted from al-Kafi .۳۱۵

.(Quoted from al-Wafi; part ۳ page ۱۷۳ (as quoted from al-Kafi .۳۱۶

Quoted .۳۱۷

.(from al-Wafi; part ٣ page ١۶٧ (as quoted from al-Kafi

.(Quoted from al-Wafi; part ٣ page ١۶٨ (as quoted from al-Kafi .٣١٨

.(Quoted from al-Wafi; part ٣ page ١٧٣ (as quoted from al-Kafi .٣١٩

Kneeling� is an expression of offering prayers, which denotes rites of worship� .٣٢٠ .to God

.(Quoted from al-Wafi; part ٣ page ١۶٨ (as quoted from al-Kafi .٣٢١

.(Quoted from Bihar ul-Anwar; ٣/٩٨ (as quoted from Uyounu Akhbar ir-Ridha .٣٢٢

.(Quoted from al-Wafi; part ٣ page ١۶٨ (as quoted from al-Kafi .٣٢٣

.(Quoted from al-Wafi; part ٣ page ١٨۴ (as quoted from al-Kafi .٣٢۴

.(Quoted from Bihar ul-Anwar; vol. ٣ page ١٠٣ (as quoted from al-Kafi .٣٢۵

.(Quoted from al-Wafi; part ٣ page ١٨٢ (as quoted from al-Kafi .٣٢۶

.(Quoted from al-Wafi; part ٣ page ١٨٢ (as quoted from al-Kafi .٣٢٧

Quoted from Bihar ul-Anwar; ٣/١٠٠ (as quoted from as-Saduq�s Thawab ul- . ٣٢٨ .(A�mal

.(Quoted from al-Wafi; part ٣ page ١٨٣ (as quoted from al-Kafi .٣٢٩

.(Quoted from al-Wafi; part ٣ page ١٨٣ (as quoted from al-Kafi .٣٣٠

.(Quoted from al-Wafi; part ٣ page ۶٢ (as quoted from al-Kafi .٣٣١

Quoted from Bihar ul-Anwar; ١۵/٢/۴٠, as quoted from al-Amali and Me�aani al- .٣٣٢ .Akhbar

.(Quoted from al-Wafi; part ٣ page ۶٢ (as quoted from al-Kafi .٣٣٣

.(Quoted from al-Wafi; part ٣ page ۶٢ (as quoted from al-Kafi .٣٣۴

۳۳۵. as quoted from al-Kafi (Quoted from al-Wafi; part ۳ page ۶۲).

۳۳۶. (۳۶:۱۲ ;This statement is quoted from the Holy Quran).

۳۳۷. as quoted from al-Kafi (Quoted from al-Wafi; part ۳ page ۱۶۸).

۳۳۸. Malik is the angel in charge of Hell.

۳۳۹. Quoted from Safinat ul-Bihar; part ۱ page ۴۸۸.

۳۴۰. Quoted from al-Wafi; Part: The Prophet�s

commandment for Abu Tharr.

۳۴۱. Quoted from Bihar ul-Anwar; ۱۵/۲/۱۶۵ (as quoted from as-Saduq�s Kemal ud-Din).

۳۴۲. Quoted from al-Wafi; part ۳ page ۶۳ (as quoted from al-Faqih).

۳۴۳. This is because every single day that man lives in decreases his age. This nice maxim was not said by anyone before Imam as-Sejjad (a). Quoted from al-Mufid�s Alikhtissas.

۳۴۴. Quoted from al-Wafi; part ۳ page ۱۶۸ (as quoted from al-Kafi).

۳۴۵. Quoted from al-Wafi; part ۳ page ۱۶۸ (as quoted from al-Kafi).

۳۴۶. Quoted from al-Wafi part: The Prophet�s Commandments for Imam Ali.

۳۴۷. Quoted from al-Wafi (within the commandment of the Prophet (s) for Abu Tharr).

۳۴۸. Quoted from Bihar ul-Anwar; vol. ۱۵ part ۲ page ۱۶۳ (as quoted from Meaani al-Akhbar, al-Khissal, and al-Amali).

۳۴۹. Quoted from al-Wafi; part ۱۳ page ۹۲ (as quoted from al-Kafi).

۳۵۰. Quoted from al-Wafi; part ۱۳ page ۹۴ (as quoted from al-Kafi).

۳۵۱. Quoted from Bihar ul-Anwar; vol ۱۵ part ۲ page ۴۹ (as quoted from al-Kafi)

۳۵۲. To elucidate this point, we mention the following: Since the Arabic language depends on the vocalization of words, a change of a single vocality in a word may change the whole meaning and give a totally new one. Moreover, the Quran was written without the vocalization symbols on the letters; therefore, people had different views about definite Quranic words and expressions. This was exactly what happened in the Verse concerned. The word about which people differed is (a-m-l). Some people read it as (amalun). Accordingly, the Quranic text meant that that son was not Noah�s. Other people read it as (amileh),

and, accordingly, the Quranic Verse meant that Noah�s son had acted unrighteously; therefore, he was not regarded as one of the family of Prophet Noah. However, the problem of numerous forms of reciting the holy Quran has no longer existed, because all the Islamic sects agree unanimously on a definite form of reciting every single word in the Quran, depending on basic principals and authentic traditions that are related to the Prophet (s), the Ahl ul-Bayt, and the most reliable companions .(and their followers (a

Quoted from Bihar ul-Anwar; (as quoted from Meaani al-Akhbar and Uyounu .۳۵۳ .(akhbar ir-Ridha

.(Quoted from al-Wafi; part ۳ page ۶۰ (as quoted from al-Kafi .۳۵۴

.(Quoted from al-Wafi; part ۳ page ۶۱ (as quoted from al-Kafi .۳۵۵

.The two Sheikhs, in this regard, are Abu Bakr and Omar ibn al-Khattab .۳۵۶

.Quoted from Bihar ul-Anwar; vol. ۹ page ۵۳۳ .۳۵۷

Al-Hajjaj ibn Yousuf ath-Thaqafi (born in ۶۶۱ in at-Ta'if and died in June ۷۱۴, in .۳۵۸ Iraq), was the most despotic personality all over the history of Islam. In the reign of Abd ul-Melik ibn Marwan, the Umayyad caliph, he was appointed as the governor of Iraq, because this province was known of the frequent movements of rebellion against the Ummayads. He exceeded all the limits in persecuting and mistreating the people of Iraq. Unfortunately, some modern writers honor and regard him as an administrative personality in the history of Islam. As a proof on the excessive criminality of al-Hajjaj, Omar ibn Abd ul-Azeez; the fair Umayyad caliph said about him: �If every nation in

this world presents the most criminal person for competition of criminality, we will �.certainly overcome when we present al-Hajjaj

Abu Turab (father of dust) is one of the names of Imam Ali (a). The Prophet (s) .۳۵۹ used this name for him because, as traditionists said, he found him taking dust from the earth to disperse on his head, out of his fear of God, as he was acting a rite of .worship

.Quoted from Bihar ul-Anwar; vol. ۹ page ۶۳۰ .۳۶۰

Abu al-Aswad ad-Dauali is the originator of the syntax of Arabic. He was famous .۳۶۱ grammarian, poet, and man of virtue. He was one of the intimate companions of Amir .(ul-Mu'minin (a

Hind (the daughter of Utba) was the mother of Muawiya. She was one of the well- .۳۶۲ known most notorious prostitutes in Mecca. In the battle of Uhud, she tried to swallow the liver of Hamza ibn Abd ul-Muttalib (a), out of her rage and malice, after she had .given a great prize to a slave if he would kill him

.Quoted from Safinat ul-Bihar; vol. ۱ page ۵۲۲ .۳۶۳

.Quoted from Bihar ul-Anwar; vol. ۸ page ۴۷۵ .۳۶۴

.Quoted from Safinat ul-Bihar; part ۱ page ۲۲۶ .۳۶۵

When Muawiya, governor of Syria, refused to recognize Imam Ali (a) as the new .۳۶۶ caliph, calling instead for vengeance for the blood of his murdered kinsman, the third caliph, 'Uthman, Imam Ali (a) responded by invading Syria. The two armies met along the Euphrates River at Siffin (near the Syrian-Iraqi border), where they engaged in an ,indecisive succession of skirmishes, truces

and battles, culminating in the appearance of Muawiya's troops with copies of the Qur'an impaled on their lances--supposedly a sign to let God's word decide the .conflict

.Quoted from Safinat ul-Bihar; part ۲ page ۷۱۶ .۳۶۷

Ashura: The tenth of Muharram, celebrated as a day of mourning (the anniversary .۳۶۸ (.(of the martyrdom of Imam Al-Hussein (a

.Quoted from Imam Ali ibn al-Hussein�s Treatise of Rights .۳۶۹

.(Quoted from al-Wafi; part ۳ page ۶۷ (as quoted from al-Kafi .۳۷۰

Quoted from Bihar ul-Anwar; ۶ (Chapter: Moralities and Physical features of the .۳۷۱ .(Prophet

.Quoted from Safinat ul-Bihar; vol. ۲ page ۴۱۴ .۳۷۲

Ansar (the supporters) are the people of Medina who received, welcomed, and .۳۷۳ .protected the Prophet (s) and the Muhajirs

Quoted from Bihar ul-Anwar; vol. ۶ (Chapter: The Obligation of the love for and the .۳۷۴ .(obedience to the Prophet

Quoted from Bihar ul-Anwar; vol. ۶ (Chapter: The Obligation of the love for and the .۳۷۵ .(obedience to the Prophet�as quoted from Ilal ush-Sharaayi

.Quoted from al-Wafi; part ۳ pages ۱۴۳-۴ .۳۷۶

.(Quoted from Bihar ul-Anwar; ۱۹/۷۸ (as quoted from Meaani al-Akhbar .۳۷۷

.(Quoted from al-Wafi; part ۵ pages ۲۲۸ (as quoted from al-Kafi .۳۷۸

.(Quoted from al-Wafi; part ۵ pages ۲۲۷ (as quoted from al-Kafi .۳۷۹

.(Quoted from al-Wafi; part ۵ pages ۲۲۸ (as quoted from al-Kafi .۳۸۰

Quoted from Fadhaail ul-Khamsa min as-Sihah is-Sitta. (This narration is recorded .۳۸۱

.(in as-Sawaaiq ul-Muhriqa; page ۸۷

.(Quoted from Bihar ul-Anwar; ۷/۳۸۹ (as quoted from Sheikh al-Mufid�s al-Majalis .۳۸۲

Imamite Shia are those who believe in the divine leadership of the twelve Imams .۳۸۳
.((a

Ahmed ibn Hanbal was the founder .۳۸۴

of the school of Hanbalism; one of the four major schools of Islamic jurisprudence. Besides, he was one of the most master traditionists. At-Tabarani was also one of the most master traditionists whose books are considered as references of narrations and traditions. Al-Hakim (of Nisapur�a city Northern Persia) was also a famous .traditionist whose books are considered as references of narrations and traditions

Abdullah ibn Abbas (the Prophet�s cousin) is renowned for his knowledge of both .۳۸۵ sacred and profane tradition and for his critical interpretations of the Quran. From his youth, he gathered information concerning the words and deeds of the Prophet (s) .from other companions and gave classes on interpretation of the Quran

.For more, refer to Sharafuddin�s al-Kalimat ul-Gharraa fi Tafdheel iz-Zahraa, ۱۸ .۳۸۶

Quoted from Bihar ul-Anwar; vol. ۷ page ۳۸۹ (as quoted from Ilal ush-Sharayi, .۳۸۷ .(Meaani al-Akhbar, and al-Amali

.(Quoted from Bihar ul-Anwar; vol. ۷ page ۳۹۱ (as quoted from al-Khissal .۳۸۸

.(Quoted from Bihar ul-Anwar; ۷/۳۹۷ (as quoted from al-Barqi�s al-Mahassin .۳۸۹

.(Quoted from Bihar ul-Anwar; ۷/۳۸۹ (as quoted from Sheikh al-Mufid�s al-Majalis .۳۹۰

.(Quoted from al-Wafi; part ۳ page ۱۳۹ (as quoted from al-Kafi .۳۹۱

.Quoted from Imam Sharafuddin�s al-Fussoul ul-Muhimma; page ۴۱ .۳۹۲

Quoted from Fadhaail ul-Khamsa min as-Sihah is-Sitta; part ۱ page ۲۰۰. (In the .۳۹۳ .(book titled al-Mustadrak ala as-sahihayn; part ۳ page ۱۲۷, this narration is recorded

۵۰۷ -۳۹۴

.Quoted from Sharafuddin�s al-Muraja�at; page ۲۲ .۳۹۴

.Quoted from Sharafuddin�s al-Muraja�at .۳۹۵

.(Muslim, in his book titled as-Sahih, records this saying of the Prophet (s .۳۹۶

.Quoted from Sharafuddin�s al-Muraja�at; page ۱۷ .۳۹۷

Quoted from Sharafuddin�s al-Muraja�at; page .۳۹۸

Quoted from Safinat ul-Bihar; (as quoted from Meaani al-Akhbar and Uyounu .۳۹۹ .(Akhbar ir-Ridha

.Quoted from Sharafuddin�s al-Muraja�at; page ۱۵۶ .۴۰۰

Wilaya stands for the loyalty to the Imams of the Ahl ul-Bayt (a), as considered as .۴۰۱ .an obligation

.Quoted from Safinat ul-Bihar; part ۲ page ۶۹۱ .۴۰۲

.Quoted from Safinat ul-Bihar; part ۲ page ۶۹۱ .۴۰۳

.(Quoted from al-Wafi; part ۶ page ۳۸ (as quoted from al-Kafi .۴۰۴

.(Quoted from Bihar ul-Anwar; ۲۰/۵۷ (as quoted from Uyounu Akhbar ir-Ridha .۴۰۵

Quoted from Bihar ul-Anwar; vol. ۲۰ page ۵۷ (as quoted from as-Saduq�s al- .۴۰۶ .(Amali

.Ummi: The inhabitant of Umm ul-Qura: Mecca .۴۰۷

.Daniq is a part of dirham .۴۰۸

.(Quoted from al-Ghadir; ۲/۱۸۹. (The narration is recorded in Khuzanat ul-Adab .۴۰۹

.Quoted from al-Ghadir; part ۲ page ۳۵۰-۱ .۴۱۰

.(Quoted from Bihar ul-Anwar; ۲۲/ ۷ (as quoted from Kamil uz-Ziyara and al-Amali .۴۱۱

Quoted from Bihar ul-Anwar; vol. ۲۲ page ۶ (as quoted from uyounu Akhbar ir- .۴۱۲ .(Ridha, Ilal ush-Sharaayi, and Ibn Qawlawayh�s Kamil uz-Ziyara

.(Quoted from Bihar ul-Anwar; vol. ۲۲ page ۶ (as quoted from al-Kafi .۴۱۳

Quoted from Bihar ul-Anwar; vol. ۲۲ page ۶ (as quoted from uyounu Akhbar ir- .۴۱۴ .(Ridha, Ilal ush-Sharaayi, and Ibn Qawlawayh�s Kamil uz-Ziyara

۴۱۵. as quoted from al-Kafi (Quoted from al-Wafi; part ۳ page ۴۰).

۴۱۶. as quoted from Bassaair ud-Darajat (Quoted from Bihar ul-Anwar; vol. ۱ page ۷۵).

۴۱۷. Quoted from Nahj ul-Balagha.

۴۱۸. as quoted from al-Kafi (Quoted from al-Wafi; part ۳ page ۴۰).

۴۱۹. as quoted from al-Faqih (Quoted from al-Wafi; part ۳ page ۴۰).

۴۲۰. as quoted from Ilal ush-Sharayi and Mohammed ibn al-Hasan as-Saffar�s (Quoted from Bihar ul-Anwar; vol. ۱ page ۷۴

.(Bassaair ud-Darajat

.(Quoted from Bihar ul-Anwar; ۱/۶۴ (as quoted from ar-Rawandi�s an-Nawadir .۴۲۱

.(Quoted from Bihar ul-Anwar; ۱/۵۹ (as quoted from Sheikh as-Saduq�s al-Khissal .۴۲۲

.Quoted from Safinat ul-Bihar; vol. ۱ page ۸۱ .۴۲۳

Waqf is the endowment or settlement of property under which the proceeds are .۴۲۴
.to be devoted to a religious or charitable purpose

Quoted from Bihar ul-Anwar; ۱/۶۲ (as quoted from Thawab ul-A�mal and al- .۴۲۵
.(Amali

.(Quoted from Bihar ul-Anwar; vol. ۱ page ۶۲ (as quoted from keshf ul-Ghumma .۴۲۶

Quoted from Bihar ul-Anwar; vol. ۱ page ۶۲ (as quoted from Sahifat ur-Ridha and .۴۲۷
.(Uyounu Akhbar ir-Ridha

.(Quoted from al-Wafi; part ۱ page ۴۶ (as quoted from al-Kafi .۴۲۸

.(Quoted from Bihar ul-Anwar; vol. ۱ page ۶۲ (as quoted from Rawdhat ul-Waizhin .۴۲۹

.(Quoted from al-Wafi; part ۱ page ۴۲ (as quoted from al-Kafi .۴۳۰

.(Quoted from The Treatise of Rights; Imam as-Sejjad (a .۴۳۱

.(Quoted from Bihar ul-Anwar; ۱/۵۸ (as quoted from at-Tusi�s al-Amali .۴۳۲

.(Quoted from al-Wafi; part ۱ page ۳۶ (as quoted from al-Kafi .۴۳۳

.(Quoted from Bihar ul-Anwar; ۱/۵۶ (as quoted from Bassaair ud-Darajat .۴۳۴

.(Quoted from al-Wafi; part ۳ page ۹۱-۲ (as quoted from al-Kafi .۴۳۵

.(Quoted from al-Wafi; part ۳ page ۱۵۵ (as quoted from al-Kafi .۴۳۶

.(Quoted from Bihar ul-Anwar; ۱۶/۴/۲۴ (as quoted from Keshf ul-Ghumma .۴۳۷

۴۳۸. as quoted from al-Kafi (Quoted from al-Wafi; part ۳ page ۹۳).

۴۳۹. as quoted from al-Amali (Quoted from Bihar ul-Anwar; ۱۶/۴/۲۴).

۴۴۰. as quoted from al-Kafi (Quoted from al-Wafi; part ۳ page ۹۲).

۴۴۱. Quoted from Sharh us-Sahifat us-Sejjadiyya.

۴۴۲. as quoted from al-Kafi (Quoted from al-Wafi; part ۳ page ۹۲).

۴۴۳. as (Quoted from Bihar ul-Anwar; ۱۶/۴/۲۶

.(quoted from al-Imama wat Tabssira

.(Quoted from al-Wafi; part ۳ page ۹۳ (as quoted from al-Kafi .۴۴۴

.(Quoted from al-Wafi; ۳/۹۲ (as quoted from al-Kafi and at-Tahtheeb .۴۴۵

.(Quoted from Bihar ul-Anwar; ۱۶/۴/۲۳ (as quoted from Sheikh at-Tusi�s al-Amali .۴۴۶

.(Quoted from al-Wafi; part ۳ page ۱۵۵ (as quoted from al-Kafi .۴۴۷

This is an indication to God�s saying: �If either or both of your parents should .۴۴۸ become advanced in age, do not express to them words which show your slightest disappointment �such as �ugh�-. Never yell at them but always speak to them with kindness. Be humble and merciful towards them and say, "Lord, have mercy �(upon them as they cherished me in my childhood." (۱۷:۲۴

This is a famous supplication whose original text is as follows: (�� �� ���� .۴۴۹ ������ ����� �� �����□ ���� ��� ������ (.������ ������ ��� ��� ���� ��� �����...

.(Quoted from Bihar ul-Anwar; ۱۶/۴/۲۳ (as quoted from al-Amali .۴۵۰

.(Quoted from Bihar ul-Anwar; ۱۶/۴/۲۲ (as quoted from al-Khissal .۴۵۱

.(Quoted from al-Wafi; part ۱۴ page ۵۰ (as quoted from al-Faqih .۴۵۲

.(Quoted from al-Wafi; part ۱۲ page ۱۹۶ (as quoted from al-Kafi .۴۵۳

.(Quoted from al-Wafi; part ۱۲ page ۱۹۶ (as quoted from al-Faqih .۴۵۴

.(Quoted from al-Wafi; part ۱۲ page ۱۹۷ (as quoted from al-Kafi .۴۵۵

.Quoted from Imam Ali ibn al-Hussein�s Treatise of Rights .۴۵۶

.(Quoted from al-Wafi; part ۱۲ page ۱۱ (as quoted from al-Faqih .۴۵۷

.(Quoted from al-Wafi; part ۱۲ page ۱۱ (as quoted from al-Kafi .۴۵۸

۴۵۹. Quoted from Bihar ul-Anwar; vol. ۲۳ page ۵۱ (as quoted from at-Tabirsi�s Mekarim ul-Akhlaq).

۴۶۰. Quoted from al-Wafi; part ۱۲ page ۱۱.

.(as quoted from al-Faqih)

.(Quoted from al-Wafi; part ۱۲ page ۱۱ (as quoted from al-Faqih .۴۶۱

.(Quoted from al-Wafi; part ۱۲ page ۱۱ (as quoted from al-Faqih .۴۶۲

.Rakaa: The unit of a prayer .۴۶۳

.(Quoted from al-Wafi; ۱۲/۱۱ (as quoted from al-Faqih and al-Kafi .۴۶۴

.(Quoted from al-Wafi; ۱۲/۱۶ (as quoted from al-Faqih and al-Kafi .۴۶۵

.(Quoted from al-Wafi; part ۱۲ page ۱۷ (as quoted from al-Kafi .۴۶۶

.(Quoted from al-Wafi; ۱۲/۱۸ (as quoted from al-Kafi, al-Faqih, and at-Tahtheeb .۴۶۷

.(Quoted from al-Wafi; ۱۲/۱۴ (as quoted from al-Kafi and at-Tahtheeb .۴۶۸

.(Quoted from al-Wafi; ۱۲/۱۵ (as quoted from al-Faqih and al-Kafi .۴۶۹

.(Quoted from al-Wafi; part ۱۲ page ۱۳ (as quoted from at-Tahtheeb .۴۷۰

.(Quoted from al-Wafi; ۱۲/۱۲ (as quoted from al-Faqih and al-Kafi .۴۷۱

.(Quoted from al-Wafi; ۱۲/۱۱۴ (as quoted from al-Faqih and al-Kafi .۴۷۲

.(Quoted from al-Wafi; part ۱۲ page ۱۱۵ (as quoted from al-Kafi .۴۷۳

.(Quoted from al-Wafi; ۱۲/۱۱۴ (as quoted from al-Faqih and al-Kafi .۴۷۴

.Quoted from Safinat ul-Bihar; part ۱ page ۱۳۳ .۴۷۵

.Quoted from al-Manfaloutti�s Mukhtarat, page ۲۴۰ .۴۷۶

Hijab, generally, is the way of veiling that is ordained by the Islamic Sharia, and, .۴۷۷ particularly, the manner of dress for Muslim women, which involves wearing loose, .modest clothing and covering the hair

All the previous indications are quoted from Mr. Al-Mawdoudi�s book titled al- .۴۷۸

.Hijab

.(Quoted from Bihar ul-Anwar; vol. ٢٣ page ١٠١ (as quoted from al-Khissal .٤٧٩

.(Quoted from al-Wafi; part ١٢ page ١٢٧ (as quoted from al-Kafi .٤٨٠

.(Quoted from al-Wafi; part ١٢ page ١٢٧ (as quoted from al-Faqih .٤٨١

.(Quoted from al-Wafi; part ١٢ page ١٢٧ (as quoted from al-Kafi .٤٨٢

Quoted from al-Wafi; part ١٢ .٤٨٣

.(page ١٢٧ (as quoted from al-Kafi

.(Quoted from al-Wafi; part ١٢ page ١٢٧ (as quoted from al-Faqih .۴٨۴

.Quoted from Mr. Al-Mawdoudi�s book titled al-Hijab; page ٢٢ .۴٨۵

.Quoted from Dr. Ahmed Chalabi�s Comparison of Religions; ٣/١٩۶ .۴٨۶

.Quoted from Dr. Ahmed Chalabi�s Comparison of Religions; ٣/٢٠٠ .۴٨٧

.Quoted from Safinat ul-Bihar; vol. ٢ page ۵٨۵ .۴٨٨

Ham is one of the sons of Noah the prophet. He is regarded as the father of the .۴٨٩ .black

Hind (daughter of Utba) was the mother of Muawiya. She was one of the well- .۴٩٠ known most notorious prostitutes in Mecca. In the battle of Uhud, she tried to swallow the liver of Hamza ibn Abd ul-Muttalib (a), out of her rage and malice, after she had .given a great prize to a slave if he would kill him

.Quoted from Qissas ul-Arab; part ٢ .۴٩١

.Quoted from Qissas ul-Arab; part ٢ .۴٩٢

Rajaz is a sort of Arabic poetry used to be including an introduction of the fighters .۴٩٣ .during battles

.Quoted from Sheikh Abbas al-Qummi�s Nafas ul-Mahmoum .۴٩۴

.Quoted from Mr. Al-Mawdoudi�s book titled al-Hijab .۴٩۵

.Quoted from Mr. Al-Mawdoudi�s book titled al-Hijab; page ٢۵٧ .۴٩۶

We have referred to this topic in details during discussing the equality of the .۴٩٧ .sexes

.Quoted from Abbas Mahmoud al-Aqqad�s haqaaiq ul-Islam .۴٩٨

۴۹۹. Quoted from Nahj ul-Balagha.

۵۰۰. (as quoted from al-Kafi) Quoted from al-Wafi; part ۳ page ۹۳.

۵۰۱. (as quoted from Uyounu Akhbar ir-Ridha and Sahifat ur-Ridha) Quoted from Bihar ul-Anwar; Kitab ul-Ashara page ۲۷.

۵۰۲. (as quoted from al-Kafi) Quoted from al-Wafi; part ۳ page ۹۴.

۵۰۳. (as Quoted from al-Wafi; part ۳ page ۹۴

.(quoted from al-Kafi

.(Quoted from al-Wafi; part ۳ page ۹۴ (as quoted from al-Kafi .۵۰۴

.(Quoted from al-Wafi; part ۳ page ۹۴ (as quoted from al-Kafi .۵۰۵

.(Quoted from al-Wafi; part ۳ page ۹۴ (as quoted from al-Kafi .۵۰۶

.(Quoted from al-Wafi; part ۳ page ۹۴ (as quoted from al-Kafi .۵۰۷

۵۶۶ -۵۰۸

Quoted from al-Wafi; ۳/۶۳ (quoted from the Prophet�s commandment for Imam .۵۰۸ .(Ali

.(Quoted from al-Wafi; part ۳ page ۱۵۶ (as quoted from al-Kafi .۵۰۹

.(Quoted from Safinat ul-Bihar; vol. ۲ page ۴۱۴ (as quoted from al-Kafi .۵۱۰

.(Quoted from Safinat ul-Bihar; vol. ۱ page ۵۱۶۶ (as quoted from al-Kafi .۵۱۱

.(Quoted from Bihar ul-Anwar; Kitab ul-Ashara; ۵۱ (as quoted from al-Amali .۵۱۲

.(Quoted from al-Wafi; part ۳ page ۱۰۴ (as quoted from al-Kafi .۵۱۳

.(Quoted from al-Wafi; part ۳ page ۱۰۴ (as quoted from al-Kafi .۵۱۴

.(Quoted from Bihar ul-Anwar; Kitab ul-Ashara ۵۶ (as quoted from al-Kafi .۵۱۵

.(Quoted from Bihar ul-Anwar; Kitab ul-Ashara; ۵۲ (as quoted from al-Amali .۵۱۶

.(Quoted from Bihar ul-Anwar; Kitab ul-Ashara; ۵۳ (as quoted from Sifat ush-Shia .۵۱۷

.(Quoted from al-Wafi; part ۳ page ۱۰۵ (as quoted from al-Kafi .۵۱۸

.Quoted from Nahj ul-Balagha .۵۱۹

.(Quoted from al-Wafi; part ۳ page ۱۰۶ (as quoted from al-Kafi .۵۲۰

۵۲۱. Quoted from Bihar ul-Anwar; Kitab ul-Ashara page ۴۶ (as quoted from al-Amali).

۵۲۲. Quoted from Bihar ul-Anwar; Kitab ul-Ashara; ۴۶ (as quoted from Qadhaa ul-Huqouq).

۵۲۳. Quoted from Bihar ul-Anwar; Kitab ul-Ashara ۵۶ as quoted from al-Kafi.

۵۲۴. Quoted from Nahj ul-Balagha.

۵۲۵. Quoted from Nahj ul-Balagha: Imam Ali�s commandment for Imam al-Hasan.

۵۲۶. Quoted from Tuhaf ul-Uqoul.

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library


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